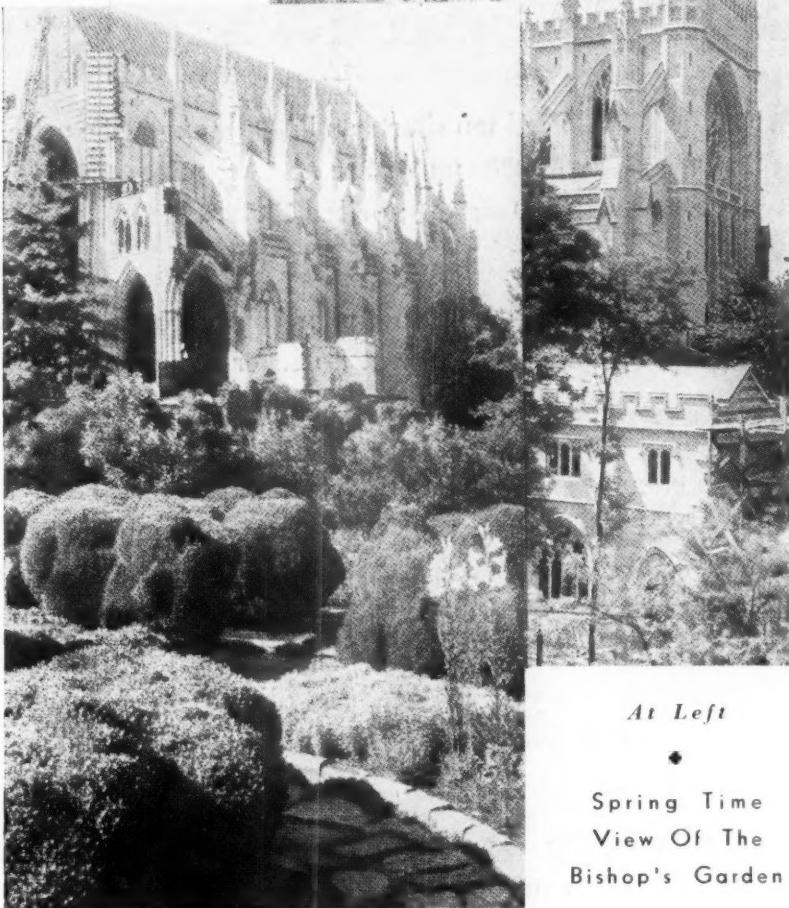


RECORD OF CHRISTIAN WORK

# • CHURCH • MANAGEMENT

*At Right*

♦  
North Transept  
With Portion  
Of Cloister



*At Left*

♦  
Spring Time  
View Of The  
Bishop's Garden

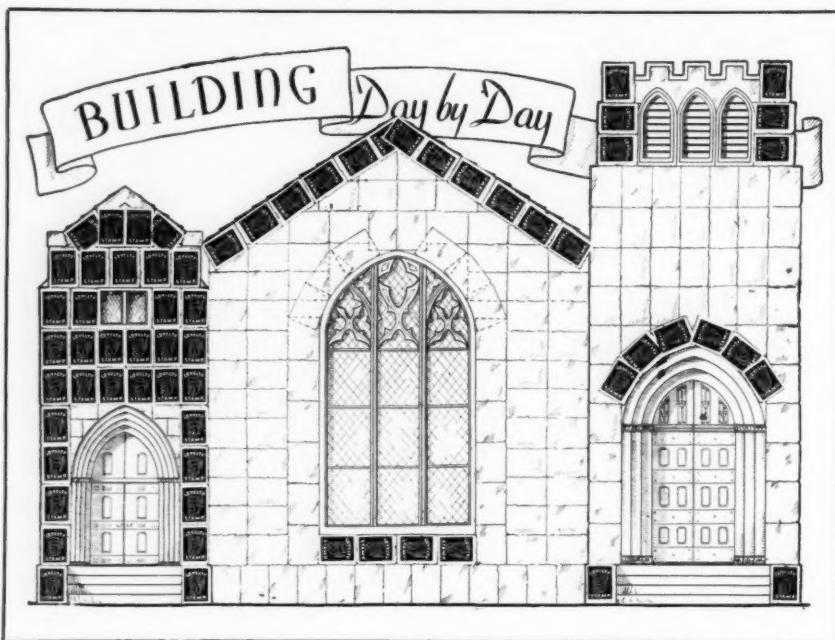
WASHINGTON CATHEDRAL  
MOUNT SAINT ALBANS WASHINGTON, D.C.

JUNE  
1935

VOLUME XI  
NUMBER NINE

RELIGIOUS BOOK DIGEST

# Raise Money With Loyalty Stamps



## No. 1 The Visual Method

THE large picture chart, 20x24 inches, shown on the left, is hung on the wall. As the stamps are purchased they are pasted on the building. It requires 200 stamps or \$10.00 to cover one chart; ten charts and 2000 stamps raise \$100.00.

TO raise \$100.00 you will need ten charts and 2000 stamps, the price is \$3.35. To raise \$300.00, thirty charts and 6000 stamps are needed; price \$8.50, to raise \$500.00 you will need fifty charts and 10,000 stamps; price \$12.00.

### Special Sample Offer

To enable you to put this money-raising plan before your church we will send you one sample chart and 200 stamps, sufficient to cover it, postpaid, for thirty-five cents.

## No. 2. Pledge Cards and Stamp Books

THIS plan uses stamp books holding fifty stamps each. Each book filled means \$2.50. The system is sold complete with stamps, stamp books and pledge cards. To raise \$100.00 requires 2000 stamps, 50 pledge cards, 50 stamp books. The cost is \$3.35; to raise \$300.00, 150 books, 150 pledge cards, 6000 stamps, for \$7.50. For a \$500.00 fund you will need 250 pledge cards, 250 books and 10,000 stamps. The cost is \$10.00. To raise \$1000.00 you will need 500 pledge cards, 500 books, 20,000 stamps. The cost is \$18.00. In each instance the name of your church and amount of the stamp issue is imprinted on the front of books.

A reproduction of the loyalty stamp at the right cannot give an adequate picture. The stamp itself is printed in bright coated paper in two colors. It has an attractive visual appeal.

Sample set of Book material for 10c.



CHURCH WORLD PRESS, INC.

AUDITORIUM BUILDING

CLEVELAND, OHIO



## TO PERPETUATE HER MEMORY

In every congregation is some man or woman who would welcome the suggestion of Golden-Voiced Deagan Tower Chimes as a stately and living memorial to a departed loved one. May we tell you the full story?

J. C. DEAGAN, Inc.  
190 Deagan Building CHICAGO

**DEAGAN**

THE MEMORIAL SUBLIME  
*Tower Chimes*



## GOWNS FOR THE PULPIT and CHOIR

When buying robes, write to America's oldest and largest manufacturer.

Cotrell and Leonard, Inc.  
Established 1832

398 Broadway, Albany, N. Y.

## "ATTRACTING THE RIGHT KIND OF PEOPLE"



## THE GEORGE WASHINGTON HOTEL

23rd & Lexington, New York  
SINGLE  
from \$11.00 weekly—bath or shower  
DOUBLE  
from \$18.00 weekly—two baths  
Daily from \$2.00

Write for descriptive booklet

Prof. Robertson's New Book on John

# Epochs in the Life of The Apostle John

By THE LATE A. T. ROBERTSON of Louisville

The new volume in Prof. Robertson's "Epoch Series" is a notable contribution to the discussion of the Johannine problem by one of the foremost scholars of our times.

\$2.00

## South China Folk

*Mary Brewster Hollister*

Intimate stories of Chinese home life by an author whose "Mai-Dee of the Mountains" established her as a sympathetic student of life in China today.

\$1.25

## Our Korean Friends

*Frederick S. Miller*

Delightful sketches of life in Korea today, which are as bright and amusing as they are entertaining and instructive. Illustrated.

\$2.00

Dr. Speer's Most Important Work

# CHRISTIAN REALITIES

ROBERT E. SPEER

Clear testimony, written in the ripeness of his maturity by one who has been for many years an interpreter of Jesus to the thinking world. New riches will be found here in abundance in the confirmation of the Christian faith.

\$2.50

P. Carnegie Simpson

## The Fact of the Christian Church

The new book by the author of "The Fact of Christ" is a survey of the spiritual facts and forces which are the essence of the Christian Church.

\$1.75

S. D. Gordon

## Quiet Talks with Eager Youth

This latest addition to the world-famous "Quiet Talks" Series is marked by all the author's unfailing uniqueness of outlook and treatment of theme.

\$1.25

FOR THE PRESENT CRISIS IN MISSIONS

# THE FOREIGN MISSIONARY ENTERPRISE AND ITS SINCERE CRITICS

CLELAND BOYD McAFFEE

Dr. McAfee's outstanding book is a recognition and an analysis of current criticism of missionary work in all lands, among all churches, prepared after forty years association and study of missions.

\$1.50

**FLEMING H. REVELL COMPANY** 158 Fifth Ave., New York  
At All Book Stores

## TABLE of CONTENTS

JUNE 1935

### Church Administration

Belmont Plan Stirs Southern Presbyterians—Charles Grosdon Gunn .....	441
How to Avoid Mistakes in Church Building—Henry E. Tralle .....	444
Status of Parochial Schools in America .....	447
Use of Church Property .....	469
Ask Dr. Beaven .....	472
Church Publicity in Daily Paper .....	475
Methods in Brief .....	448-449-469

### Youth

Dedication of Youth .....	440
Instruction in Sex—Neal D. Newlin .....	443

### Preachers and Preaching

How to Get Started on What—M. P. McClure .....	439
Ministers' Hobbies .....	457
My Fireplaces—John D. Clinton .....	457
Ministers' Exchange .....	468

### Music

Kilgen Announces "Petit Ensemble" .....	473
---	-----

### Sermons

Jesus' Promise of Faith—Adam W. Burnet .....	451
Sermon X-2 .....	453
The Sunday School Hatch (Sermon to Children)—Arnold Carl Westphal .....	459

### Homiletic Material

Illustrative Diamonds .....	470-471
Pith and Point—D. S. Coad .....	476
As Matter of Fact—Mark Denham .....	480

### Parsonage Kitchen

Coffee Flavored Treats for Tea—Betty Barclay .....	479
Serve the Regulating Foods—Barbara B. Brooks .....	479

### Books

Reviews of Current Books .....	361-462-463-464-465
Rural Book List Available .....	474
List of Books for Sermon Identification Contest .....	477

### Editorials

If I Were Building a Summer Program—Redistribution of Energy—Liquor Drinking Increases .....	481-482
--	---------

### THE EDITOR'S DRAWER

#### Anything to Get the Money

Some months ago I wrote of the break down of ethics in church money raising schemes. facetiously I wrote that I rather expected to hear of churches which had taken out liquor licenses. Now comes some interesting information. One of our local breweries has a beer cellar to which clubs are invited for their social evenings. With the cellar goes free beer. My information is that the privilege of the room is eagerly sought by several church organizations.

But here is another one which comes pretty close to that. The time is the monthly meeting of a class of high school girls. They are seeking ways and means of securing money to decorate the Sunday school room. One of them suggests that the dime chain letter offers the most effective methods. They adopt the plan, each member sending out five letters with the name of one of the others at the head of the list.

Isn't it wonderful the sacrifices we make for religion?

WILLIAM H. LEACH



**TERMS OF SUBSCRIPTION**—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

**CHANGE OF ADDRESS**—Always give both old and new addresses when requesting change for mailing.

**MANUSCRIPTS**—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.  
Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the  
Act of March 3, 1879.



William H. Leach—Editor-in-Chief  
Printed in Cleveland, Ohio, U. S. A., by the Tower Press, Inc.

Edward E. Buckow—Business Manager

## INDISPENSABLE PASTORAL AIDS

By WILLIAM H. LEACH, EDITOR, *Church Management*

### The Cokesbury Marriage Manual

**I**N the **Cokesbury Marriage Manual** is a richness of material which will lend beauty and dignity to the wedding service, whether conducted in the parsonage or manse, chapel, church, or cathedral.

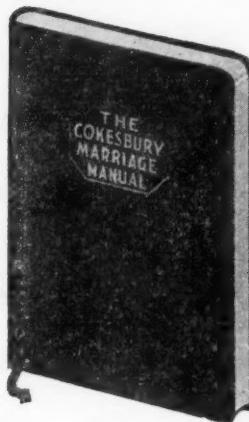
Reproduced in Part One of the **Cokesbury Marriage Manual** are the historic liturgies of Protestantism. (Several other more recently developed services are also included.) An added feature of this section is a highly satisfactory double-ring ceremony.

The rest of the manual is devoted to The Minister and Marriage (Pre-marriage Ministry; Conduct of the Wedding; A Continuing Ministry; Anniversary Services) . . . Literature on Marriage (Pronouncements of the Churches; Bibliographies of Marriage) . . . Synopsis of State Marriage Laws.

The genuine service rendered preachers by the **Cokesbury Funeral Manual** prompted Mr. Leach and the publishers to plan and publish the **Cokesbury Marriage Manual**.

This book will be found a very valuable, useful, and timely manual for every Protestant pastor.

**Black moroccotol finely grained limp binding, round corners, blue under gold edges, silk bookmark. Size 4½ x 6½ inches (pocket Testament size). Boxed. Price, \$1**



### The Cokesbury Funeral Manual

**T**HE character of this book, the quality of contents, and its excellent typography and binding make every minister a debtor to the compiler.

Its purpose is to assist the minister in his most trying task—that of committing to the earth the remains of the loved ones of his congregation.

Mr. Leach has done his work well. Reproduced are the historic liturgies; hymns, poetry, and prose; prayers; texts; and an excellent group of funeral sermon outlines.

The age-groups are adequately cared for. Complete material for the burial of children, the burial of youth, the burial of adults, and the burial of the aged—all carefully selected and arranged.

To all this Mr. Leach has added material intimate to the professional conduct of the minister. The section is particularly appropriate. It is written out of the compiler's many years of direct contact with the thousands of ministerial subscribers to "Church Management."

**Black moroccotol finely grained limp binding, round corners, red under gold edges, silk bookmark. Size 4½ x 6½ inches (pocket Testament size). Boxed. Price, \$1**

**CHURCH WORLD PRESS, INC.**

AUDITORIUM BUILDING

CLEVELAND, OHIO

## \$1.50 Special Drama Offer \$1.50

**T**O give readers of *Church Management* a chance to better know the service offered by the Guild of Inspirational drama we offer, for one month, any five of the dramas listed below, with sufficient copies for all speaking parts, for \$1.50. Simply check the plays which interest you and copies will go out promptly.

<input type="checkbox"/> <u>Jewels of Cornelia</u>	<i>YOU WILL RECEIVE</i>	<input type="checkbox"/> <u>One Christmas Eve</u>	<i>YOU WILL RECEIVE</i>
For Mother's Day 5 male; 2 female Court attendants, etc.	7 Copies	For Christmas 4 male; 2 female	6 Copies
<input type="checkbox"/> <u>Craftsman of Galilee</u>	5 Copies	<input type="checkbox"/> <u>Days to Come</u>	5 Copies
Splendid for Labor Day 5 male; crowds		Dedicated to Christian Youth 2 male; 1 female; 2 either	
<input type="checkbox"/> <u>Above These Voices</u>	8 Copies	<input type="checkbox"/> <u>Thin Ice</u>	6 Copies
A play based on Paul at Athens 8 Male		Cutting satire on a divided church 6 male	
<input type="checkbox"/> <u>The Widow's Mite</u>	3 Copies	<input type="checkbox"/> <u>The Play's The Thing</u>	6 Copies
Stewardship Play 2 Male; 1 female		Bible within modern play narrator; 5 male; 1 female	
<input type="checkbox"/> <u>Curse o' God</u>	4 Copies	<input type="checkbox"/> <u>Scars</u>	4 Copies
Charity doesn't begin at home 1 male; 3 female		The tragedy of war 3 male; 1 female	

**GUILD OF INSPIRATIONAL DRAMA**

404 AUDITORIUM BUILDING  
CLEVELAND, OHIO

# FUTURE METHOD OF CHURCH FINANCE

## —FOR THE NEXT DECADE—

**MR. PATTERSON ORIGINATED  
THE SHORT TERM  
FINANCIAL CAMPAIGN AS  
APPLIED TO CHURCHES**



H. H. PATTERSON

**A FEW OF THE CHURCHES  
HE HAS AIDED IN RAISING  
OVER 16 MILLION DOLLARS**

- St. Mark's Episcopal Cathedral, Seattle,  
Wash.
- Central Methodist Episcopal, Muskegon,  
Mich.
- First Congregational, Ravenna, Ohio.
- Wooster Avenue Reformed, Akron, Ohio.
- First Presbyterian, Pontiac, Mich.
- Spencer Ripley Methodist Episcopal, Rochester, N. Y.
- St. John's Evangelical, Baltimore, Md.
- Epiphany Episcopal, Detroit, Mich.
- Emmanuel Swedish Lutheran, Boston, Mass.
- Central Baptist, Pittsburgh, Pa.
- Woodward Avenue Christian, Detroit, Mich.
- Calvary Lutheran, Worcester, Mass.
- Central Congregational, Topeka, Kan.

FOR some years *Church Management* has recommended to its readers that the very best method of liquidating the church indebtedness and securing new building funds is through the issuing of 3% interest bearing bonds, protected through life insurance endowment.

Now that money conditions are more settled, and churches are finding it possible to secure capital funds we feel that the time is ripe to offer this constructive service and help put the plan in operation.

To accomplish this we have made arrangements to offer the services of Mr. H. H. Patterson, well known authority on church fund raising and originator of the short term campaign. Mr. Patterson has had many years of experience in this field and has been able to help hundreds of churches in times of financial need. He will put his personality and experience back of this new method.

THE savings to the local church are enormous. Most churches now pay 6% interest on their loans. Having paid that the principal is still due. Under this new plan an average annual payment equivalent to 7%, for a period of twenty years, will pay the interest, the cost of the insurance protection and also completely retire the principal.

THE number of churches which can profit by this method is necessarily limited. Only those can qualify for the Institute Bond Insurance Plan which have good records and good prospects for future life as evidenced by the analysis chart.

THE Department of Church Finance of *Church Management* Institute is now ready to explain the plan more in detail. Upon request it will send to interested churches and pastors an analysis blank and information folder. If your church is one which is burdened with a debt and can, at the same time, qualify for the plan, we shall be glad to serve you. Other things being equal, applications from churches will be considered in the order of their receipt.

**DEPARTMENT OF FINANCE  
CHURCH MANAGEMENT INSTITUTE**

**Auditorium Building**

-:-

**Cleveland, Ohio**

# CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK  
Edited by WILLIAM H. LEACH

VOLUME XI  
NUMBER 9  
JUNE, 1935

## How to Get Started on What?

By M. P. McClure,\* Versailles, Kentucky

*Every reader senses this situation. It is a typical ministers' meeting. The time is probably Monday morning. The Sunday services have taken their drain of nerves. With a week before them the members turn to the all important question, "How to get started on what?"*

ZERO hour! Sunday night, or Monday morning, or when? "How am I to get started on what?" The scheduled speaker for our preacher's meeting was sick and did not attend the meeting yesterday. We preachers had come from far and wide. We were disappointed. One brother rose to the occasion and said, "Brethren, I have a problem in my own ministry I want discussed today in an informal manner. I need help. Sunday night I feel delivered, preached out, and empty. I cannot rest until I know what I am going to preach next Sunday. It is zero hour with me. Tell me how to get started." We had a long discussion, and when we were through, someone said, "It is the best meeting we have ever had." I have been thinking it over today, Tuesday, and zero hour is still facing me. After the discussion was over, everyone admitted that we had reached no conclusion. "How to get started on what?" still faced us.

The brother who raised the problem said, "We have many books on what to preach and on how to preach whatever what we may decide upon, but, so far as I know, there is no help on how to determine on the what for next Sunday. Please tell me how you get started from one week to the next."

I have been thinking over those suggestions today, and in the light of the testimony given, I find that none of them is perfect and that none will work

week in and out. Here they are in the order they were given yesterday.

**Sermon Germs.** One brother suggested the use of books giving outlines, paragraphs and complete sermons as a very helpful tool for getting started. Read the ideas of others, examine their development of great texts, and try to do something similar. The troubled brother responded that he had several such "crutches," but found that the majority of the suggestions, while grouped under a text, were not to be found in the context of the text. He said, "My greatest help in the use of this sort of 'starter' for preaching lies in my effort to find how far afield the author of the outline went from the context of his text. But here again lies the problem, Am I to start reading the 'germs of sermons' on Sunday night or Monday morning and keep on reading until one of them gets me? There is a possibility that the compiler of the 'germs' may not have included a germ to which I am susceptible."

**Program.** "Build a program" suggested the second. The value of Church programs received its due discussion. Yearly programs. Quarterly programs. Monthly programs. Denominational programs. Seasonal and all. Look ahead. Plan your work with some object in view. Set a goal. Try to reach an experience in your congregation where they will expect to arrive somewhere as a result of a month's, quarter's, or year's preaching. The

troubled brother said, "You all know my work and that I have planned my work far in advance. I have studied programs all my ministry. I set goals ahead. Many are reached or near-reached. No program I have ever had relieved me of zero hour. How am I to get started on my sermon for next Sunday morning?" He who had suggested programs had no answer to give.

**Doctrine.** "Preach on the great doctrines of the Church," was the third suggestion. Immortality, Faith, Hope, Love, Forgiveness, Repentance, Redemption, Grace, etc. Get your people to thinking on the deep things of spiritual life. Make them feel their personal responsibility in living. Challenge them to the acceptance of the doctrines of the Bible. Lead them out into a deeper experience of God in righteous living. So, doctrinal preaching came in for its consideration. The brother with the burden responded, "There is not a single one of these doctrines that I have not preached upon several times. Everyone of them should be preached upon again and again, but, next Sunday morning is staring me in the face, what can I do to get started?"

**Hit and Miss.** "I doubt the advisability of any preacher setting out to preach a long series of sermons based on a general theme or in line with any program. I believe one should preach whatever comes to him from week to week without any consideration to what comes after it or before it. We eat one meal at a

\*Pastor, Methodist Episcopal Church, South.

time without giving the next a thought. Folk come to Church to be fed. Feed them on the bread of life as it comes to you." Naturally enough this suggestion was quickly passed by for obvious reasons. It was made and so I put it in.

**Fill-Up and Drain.** One brother reminded the group that one of the outstanding (?) preachers of recent years said on many occasions that he never planned a sermon in advance. He spent the mornings in his study reading and studying. The afternoons were given to visiting his people and talking with them about their heartaches and problems. Then Sunday morning, after a week of filling-up, he drained out of his heart whatever would come forth. A man of great experience and understanding might be able to preach very helpfully after this method, but our worried brother reminded us again that not every preacher is qualified, either by training, experience, or understanding, to use this method, and, even if he did, he had to get a start somewhere. "How can I get that start is what I want to know. I know how to find materials for sermons filled with heart-throb and hope. I know what to preach and how to preach, but how can I get past that zero hour?"

**Yellow Sheets.** "Use yellow sheets," said another. "I keep a package of yellow second sheets on my desk when I am reading. Whenever a thought or suggestion strikes me, I write it down with whatever thoughts come to me at the time. From time to time, I go over those sheets and add more thoughts. Later I take that sheet, filled with thoughts and make me a sermon." "Make me a sermon, scratch up a sermon, and thoughts like that grate on my nerves," said our friend in trouble. "Instead of me making a sermon, I want a sermon to make me. Then I can preach to my own satisfaction. I do not enjoy preaching sermons I have made. Sometimes I have to do it because no sermon has made me that week. What I want to know is, how can I get myself into such a frame of mind that a sermon can get hold of and literally make me preach it whether I want to or not. How can I get started?"

It seemed that each one was thinking of what to preach by the suggestions made. Much has been said on this subject. It would seem that little more can be said. How to preach is another theme. It looks to me, today, like the next suggestion made was nearer to an answer than any of the others, but it, too, failed to answer in a satisfactory manner.

**Congregational Needs.** "I try to study my congregation and preach in accordance with what I think they need at a particular time. I find this to be a good starting point." On the surface it seems that this suggestion would answer the question. Our problematical friend said, "I am always studying my congregation. I know a few of their needs and often times I know their serious need at a given time. That tells me what I ought to preach in a manner, but does not solve my problem of the zero hours. After I have preached twice on Sunday in accordance with the need as I saw it, here it is zero hour again. Next Sunday is seven days off. The congregation will be there with more or less open and hungry hearts. How am I to get started for next Sunday's sermons?"

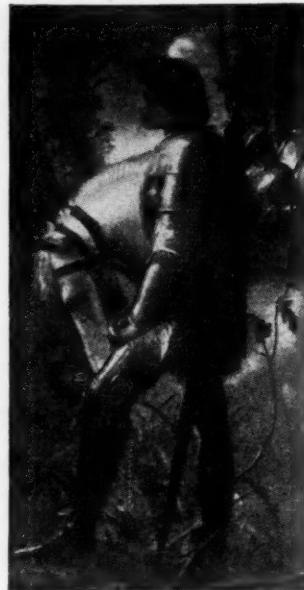
**Scripture.** "You ought to try using  
(Now turn to page 442)

## Dedication of Youth

### A Worship - Drama Service

To conserve space we are publishing in this issue the worship program only. It has been builded around the one act drama by Marcus L. Bach, entitled *Days to Come*. Any good one act play of consecration may, of course, be used in the service. Those who may wish to see a copy of *Days to Come* may secure one or more at 20c each by addressing The Guild of Inspirational Drama, 404 Auditorium Building, Cleveland, Ohio. Five characters are in the cast.

**Organ Prelude.** "Prelude and Fugue in A Minor." Bach.



#### Call to Worship

"My good blade carves the casques of men,

My tough lance thrusteth sure,  
My strength is as the strength of ten.  
Because my heart is pure."

Alfred, Lord Tennyson.

#### A Prayer

Dear Father, we who look to the future ask for thine guidance. A thousand years in thy sight are but as yesterday when it is past. From the wisdom of ages past help us to shape our future. Give us eyes and hearts of stability in a day of turmoil and conflict. Temper our ambition with the peace which comes from above. Amen.

Ernest W. Shurtleff.

**A Hymn.** "Lead on, O King Eternal."

#### A Responsive Service

**Leader:**

Jesus calls us, o'er the tumult  
Of our life's wild restless sea;  
Day by day his sweet voice soundeth,  
Saying, "Christian, follow me."

**Congregation:** If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, the same shall find it."

**Leader:**

Jesus calls us, from the worship  
Of the vain world's golden store.

From each idol that would keep us,  
Saying, "Christian, love me more."<sup>1</sup>

**Congregation:** Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also.

**Leader:**

In our joys and in our sorrows,  
Days of toil and hours of ease,  
Still he calls in cares and pleasures,  
"Christian, love me more than these."<sup>1</sup>

**Congregation:** Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith. Therefore take no thought saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things.

**Leader:**

Jesus calls us: by thy mercies,  
Saviour, may we hear thy call,  
Give our hearts to thine obedience,  
Serve and love thee best of all.'

**Leader and Congregation (in prayer)**

Our Farther, who art in heaven; hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power and the glory, forever. Amen.

**Choir Response**

**The Offertory:** Solo, "Today if Ye Will Hear My Voice." Rogers.

**Scripture Reading:** Matthew 19: 16-30.  
**Hymn:** "True hearted, wholehearted." Frances R. Havergal.

#### THE DRAMA

**Benediction (As the altar cross flames).**

And now may the beauty of great art, the inspiration of noble thought and the ecstasy of Christian vision remain a part of your lives. Amen.

Neil Crawford.

**Organ Postlude:** "Recessional". Coerne.

<sup>1</sup>By Cecil F. Alexander.

#### SIXTY-NINE DOLLAR BULLETIN BOARD ATTRACTS ATTENTION

A new outdoor bulletin board, having features offered by the best, but retailing at a price of \$69.00 is creating considerable attention in the church world just at present. It is lighted within so that the letters are legible in night as well as day and, in addition, has two large light globes for exterior lighting and publicity. It uses the changeable letters and each board comes equipped with 440 two inch letters and 220 three inch letters. It is a full sized bulletin, 49x60 inches. Planned to meet the purse of the church of today it offers more in publicity than is usually available at this price. The board is shown on the back cover of this issue.

# Belmont Plan Stirs Southern Presbyterians

By Charles Groshon Gunn,\* Bluefield, W. Va.

*This story of what a simple tithing plan is doing in the Presbyterian Church U. S. will be of interest to all our readers. The author of this article has been intimately in touch with the movement from its inception.*

DOWN in the Synod of Virginia, at Roanoke, a city of sixty-nine thousand, the Belmont Presbyterian Church, located in a manufacturing section of the city, faced a financial crisis very similar to those being faced in every denomination in the country. Her membership is composed mostly of employees in the silk mill, on the Norfolk and Western Railroad, and in local stores. There is not a member having other than salary income. Most of these are small salaries.

In the fall of 1933 it was imperative that one hundred dollars be raised each week to meet the church debts and current expenses. The total of \$2,600.00 indebtedness was pressing. What might have seemed a very small burden to some large congregations was crushing them. Here is where the lion-hearted shepherd, Rev. G. L. Whiteley, began to spy out the land. Taking his pencil he carefully scanned the roll of the church; there were 155 who had jobs. He knew his people after ten years' ministry. He studied each name carefully. There were 120 of the number he felt he could count on. These must give the sum needed.

On the following Sunday morning he took the congregation into his confidence and put it up to them. All he now asked of them was to write on a little blank the amount of their weekly incomes, without names. This they did, and when these were all averaged it proved that the average weekly income of the Belmont Church members was eighteen dollars. That multiplied by 120 made the average income of the church total \$2,160.

\*Pastor, Westminster Presbyterian Church.

If that weekly income could be tithed, it would mean \$216 per week for the church, \$166 more than they had ever before given per week. And when he divided the debt by that tithe he found in twelve weeks they could be "out of the woods," free from debt. That would be about the first of December. To make matters sure, they could add three weeks and thus take care of any failures. It meant out of debt by Christmas.

The next objective was to get the leaders of the church sold on the plan. The preacher put the matter before the Lord again. He and his wife believe in prayer. A joint meeting was called, the proposition laid before all the officers. Mr. Whiteley says, "We had a warm time." To attest that fact two members put on their coats and walked out. But the pastor did not get ruffled. The others fell in with the idea. Every man was willing to try tithing his income and bringing it to the church for fifteen weeks.

For the next step the pastor, instead of sending his officers out to do this critical job, decided to go himself.

"I started out," he says, "and it was the hardest three weeks' work I ever did

in my life. It was from seven in the morning until nine at night. I had lunch down town. I went to see men with their wives. I put it up to both of them." When he got through those memorable days of front-line-service he had 118 out of the prospective 120. "But," he added, "they were not out of the original 120 we had counted on. Some of those we did not think we could land came over." He started out for \$216 per week, and when he was through he had \$204, only twelve dollars short. One thing that assisted in the canvass and the presentation was that he did not try to make tithers. It was simply a trial for the period of fifteen weeks. At the end of that time the bargain ended. It was hoped many would continue, but no one made such an agreement. Since then seventy-two per cent of the original tithers for fifteen weeks have agreed to keep it up. Another thing which made the plan a success was a goal set. Without a definite goal not nearly so much can be accomplished. They had a definite financial objective, and they worked to that end.

What a real thrill was theirs! Heretofore they had been getting from thirty to fifty dollars per week, usually nearer thirty. The first Sunday the collections came to \$173. The second, \$228. The money kept coming right along, until the highest on one Sunday was \$450. The bank where they did business was nonplussed.

"Where are you getting all of this money?" was asked the church treasurer.

Whereas they had had no credit at all, now they had all the credit they wanted.

"We will let you have any amount you want," was the final reaction of

## WESTMINSTER PRESBYTERIAN CHURCH

BLUEFIELD, WEST VIRGINIA

## RECOVERY CAMPAIGN

### I'LL DO MY PART

WITH GOD'S HELP I AGREE TO GIVE ONE-TENTH OF MY INCOME FROM MARCH FIRST TO JUNE FIRST, TO THE LORD.

NAME \_\_\_\_\_

"BRING YE ALL THE TITHES . . . PROVE ME NOW, SAITH THE LORD . . ."

—MALACHI 3: 10

the banker. The average income for the fifteen weeks was \$175. The amount given the same period the year before had been \$600 against the \$2,626. And from a people who had been out of work, a factory closed down for six months, and work uncertain. Two months after the end of the special campaign the offerings continued to be strong. They were \$175 on Sunday, March 7. This, of course, included all the gifts through the various departments of the church.

And the results were so much more than financial. With his face beaming, the pastor declared, "The spiritual results, the joy, and the happiness, which have resulted, have been greater than anything else."

Now they have time to talk about winning souls for Christ. The endless quest for gold has ceased. The windows of Heaven have been opened, and the blessing has been poured out.

Let us see what has happened since then. Mr. Whiteley spoke before the 1934 General Assembly at Montreal, N. C. That body was stirred as not in years. He was introduced by Reverend Smiley Williams, Pastor of the Welch, W. Va., Presbyterian Church, Secretary of the Standing Committee on Stewardship, whose church has just experienced a regular revival through the plan. In the committee report Mr. Williams named the plan "The Belmont-Covenant Plan," and through the recommendation to the Church to adopt it, made the plan a movement.

Before and since the Assembly Mr. Whiteley has visited the following Synods: Alabama, Georgia, Louisiana, Missouri, Texas, South Carolina, Virginia, Tennessee, North Carolina, and he is at present (March) in Florida. Of fifty churches heard from 25,432 members have been represented, 4,702 tithers secured and \$52,258.00 given over the average offering in 13 weeks.

The following statements have been made in the churches visited: "Changed attitude of many of the members," "changed lives by experiencing blessings received by tithing;" "better church attendance in all departments;" "whole church aroused;" "sense of security and confidence dominant;" "spiritual growth;" "more additions than usual;" "homes in better financial condition;" "many secured work while trying to tithe;" "stingy made more miserable as they saw others enjoying tithing."

*The Covenanter*, published by the Assembly's Committee on Stewardship and Finance, in its March issue, contained the following statement:

#### What Tithing is Doing for Central Church, Atlanta, Georgia

A young lady, who was giving 25c each week, now gives \$2.50 each week.

A man, who was giving \$1.00 each week, now gives \$3.00 each week.

A lady, who was giving \$3.50 each week, now gives \$5.00 each week.

A young child, who was giving 10c each week, now gives 25c each week.

A young man, who was giving \$1.00 each week, now gives \$6.00 each week.

A young lady, who was giving \$1.50 each week, now gives \$3.00 each week.

A lady, who was giving 50c each week, now gives \$3.18 each week.

A man, who was giving \$2.00 each week, now gives \$3.00 each week.

A boy, who was giving 35c each week, now gives 50c each week.

A lady, who was giving \$1.00 each week, now gives \$1.20 each week.

A young man, who was giving \$3.00 each week, now gives \$5.00 each week.

A man, who was giving \$1.00 each week, now gives \$5.00 each week.

A lady, who was giving \$4.00 each month, now gives \$7.50 each month.

A lady, who was giving \$2.00 each week, now gives \$15.00 each month.

A lady, who was giving nothing, now gives \$6.00 each month.

Another lady, who was giving nothing, now gives \$5.00 each month.

A young lady, who was giving \$2.00 per month, now gives \$5.00 each month.

In the same issue; from the Reverend Arthur V. Board, D. D., Stewardship Secretary of Western Texas Presbytery, comes one of the most interesting Belmont Covenant reports yet received.

The Corpus Christi Church had arranged for an outside financial man to visit them, and he was there when Mr. Whiteley arrived. The result—Corpus secured pledges amounting to \$45,000 a year for five years and \$5,000 in cash with 120 members signing up agreeing to tithe, not only for thirteen Sundays, but until their pledges are paid. This puts the Corpus Church pretty largely on a permanent tithing basis.

Highland Park Church, San Antonio, reports 100 tithers and an increase of 60% in receipts. Beacon Hill Church reports 85 tithers, all volunteers and no canvass made, with receipts for the first month, December, totaling \$949.99 as against \$507.06 for November of 1934, and \$521.36 for December of 1933. Westminster Church, San Antonio, reports as follows: January, 1934, \$282.98; October, 1934 (high month of year), \$460.42; January, 1935 (3 Sundays), \$478.59.

McDermott, of Donna, reports receipts of \$95.90 for October. They started tithing November 1 and the receipts for November increased to \$147.74 and for December to \$189.05.

The most complete report comes from McAllen, where 90% of the contributing members are tithing. McAllen's gain is 130%, increasing the Sunday average from \$72.45 to \$166.75. It is believed that practically 100% of the tithers will remain permanently so."

These testimonies might be multiplied indefinitely. The fire is spreading all over the South. It is spreading into other denominations. In Bluefield, W. Va., the Baptist, Methodist, and Christian Churches have adopted the plan from the Presbyterian "fire" (Get that? The Presbyterians are on fire!).

Personally, I hope that Reverend G. L. Whiteley never returns to his Belmont Church as Pastor—at least not for several years. I hope he is occupied all of his time, telling in his own inimitable way the great story of how they did it. The fire is spreading each week in Southern Presbyterianism. It is the beginning of the revival we have been praying for. God hasten the same spiritual awakening in other churches, that men and women may find the new freedom from sin in Christ, as they taste the joy of the surrendered life and substance for Christ. He who reads may see this birth of new freedom in his own church, whether it be small or large. It has been conclusively proven that it will "break into flame" wherever it is adopted in the Spirit and power of our Christ.

#### How to Get Started

(from page 440)

your Bible," retorted one brother in jest. The Bible is a fruitful field of sermon material. It is as broad as the world itself. One could not preach the whole of the Bible in a life time nor even a very large portion of it. Selections must be made. Parts have to be omitted, not because they are not worth while, but because there is only time for a part. Which part shall it be? Shall we merely open the Bible and blindly select a text, or shall we take it as it comes, or part here and part there? Very seldom does one hear a sermon that is not based on some part of the Bible. Occasionally it happens. In our town, during a revival meeting lasting eight days, the name of Jesus was not mentioned by the evangelist. As fruitful a source of sermon material as the Bible is, it does not answer the perplexity of our brother, it merely gives what to preach, not even suggesting how to preach, only by inference.

**Devotional Biography.** The last suggestion made was to read what was called devotional biography. Discover how others have found God and have told what God means to them in life and experience. This notion was thrashed out with no comfort accruing to our troubled brother. Again, it was only what to preach without a starting point.

As I thought of these suggestions, today, in an attempt to answer a very simple question, "How am I going to get started on my sermon for next Sunday morning?" I was startled by what we all had left out. No one had suggested that a good place to start was in prayer for Divine guidance, or in a consciousness of a spiritual unction (whatever that may be), or in prayerful meditation. To be sure, preaching is a combination of human ability plus or minus the power of God. But what must the preacher do to get that Divine plus at the zero hour? How is he to get started? I suppose that each of us was unconsciously taking it for granted that any sincere preacher would pray over his sermon, even before he found it, and that he would seek any Divine power available in its preparation and delivery. Still, this does not solve the problem of zero hour.

It was a self-evident fact that no one of us could tell how he got started. I suppose we all get started somehow. This week it will be easy. Next week it will be hard. Everyone of us seemed to know what to preach. How to preach is an individual mannerism, for each of us preaches as he does no matter the amount of study we have done on how to preach. The matter of getting started on a sermon seems to have been taken for granted. No one seems to have done much about it so far as trying to help anyone else is concerned. Zero hour, "How am I going to get started on my sermon for next Sunday?" still faces the preacher on Sunday night. We know "What to Preach." We know "How to Preach," after a fashion. Somebody tell us how to get started from zero hour.

Why shouldn't the farmers who are paid for wheat, cotton and other crops they didn't plant, or plowed under, pay part of the money received to the wage workers who didn't plant the seed and didn't, or will not, harvest the crop?—*Lincoln Steffens*.

# Instruction in Sex?

By Neal D. Newlin, Hamilton, Ohio

*Shall the minister give his young people instruction in sex, courtship and marriage? Mr. Newlin, Counselor in Domestic Relations, seeks to answer this question fully in the following article. Those having further questions for Mr. Newlin may address him care of Church Management.*

THE author has received a large number of communications from ministers asking for some specific advice regarding what they can do in their communities toward the education of their "flock" for more satisfactory procedure in courtship. It is felt that a most satisfactory reply to these letters can be given by this article (and the two which will immediately follow). Any individual letter which might be written as such reply, would have to be much more brief than such a reply deserves. We hope, therefore, that those ministers (and many others who have similar interests) will consider these articles as a personal reply!

As in every educational function, there are three factors to be *very definitely* considered. Each factor will be considered in a different article. These three factors are, The Teacher, The Student, and The Results. This article will consider only the Teacher, although we must keep in our mind constantly, the students and the results to be obtained by our service as a teacher.

No minister of the Gospel of Jesus Christ would feel himself qualified to preach a sermon upon the life of St. Paul if his only knowledge of this great disciple was obtained from a reading of the Acts of the Apostles according to King James. Or, at least, we believe such to be the case in the present day. Too many students of this sainted character have put their knowledge into easily-read books, for the ordinary minister to deny himself the education to be found in such reading. To preach a sermon about any subject requires as much knowledge as can possibly be obtained. Isn't it only sensible to demand that this same academic requirement be expected before teaching from the platform, as well as from the pulpit? Yet, again and again the one question asked by ministers runs something like this:

"Mr. Newlin, please tell me what book I can read to prepare myself for teaching a course about sex education, courtship, and marriage to my young people. I realize that my young people need such an education, and I am planning to give them

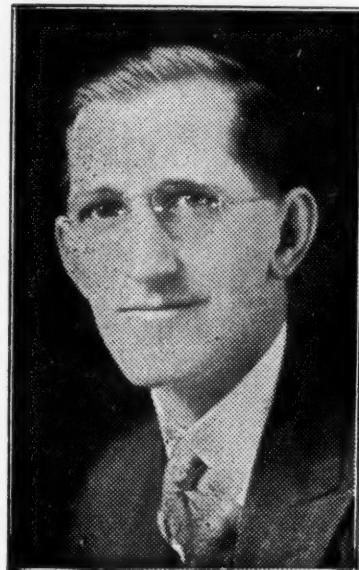
such a course, but I would like to learn something about the subject first. So, please give me the name of a good book that I can read."

There is only one answer that a gentleman would make to such a statement, and sometimes it is truly difficult to remember that you must be a gentleman. That courteous reply is, "There is no such book. Young people today will not tolerate being filled with buncum that proves to them that their teacher is more unfamiliar with his subject than are his students. If you want to prepare yourself for giving a satisfactory course to the young people of your church and community, then you must know much more than just a little about physiology (anatomy of the male and female), psychology (including emotional development, child and adolescent psychology, abnormal psychology, psychiatry, neuroses, psychoses), education (including principles of education, methods of education, sex education's specialized fields, and modern educational standards), economics, sociology (with especial emphasis upon the modern conception of the home as a social institution, the place of chil-

dren in society, and the 'modern' sociologists' attitude toward love, romance, etc.), the application of true religion, and anything else that makes him understand the thinking of young people today. But, please do not forget, that one of the *most important* attributes you must have is a highly developed sense of humor. Without this latter you will make a terrible mess of trying to educate those youth."

We realize that the above statement makes it appear that only a few people are capable of giving education about courtship, marriage, and sex. Such is the truth, however little we may like to hear (or read) it! We wish that we might share with our readers some of the very tragic experiences which we have endured, as we have been called in to finish up a tragically out-of-hand "courtship and marriage course" some well-intentioned minister tried to conduct for the young people of his flock. It was most humiliating to him to needs admit that he had started something which he could not finish. But, even more tragic, are the numerous cases where the course has been dropped "like a hot potato" because most of the young people did not return after the first session.

Please do not think there is any egoism in maintaining that we can do a job which every person can not do. The surgeon who specializes in brain surgery is not an egoist because he warns all doctors that they had better not try to remove a brain tumor! Because this surgeon has studied brain diseases and the treatments needed, as well as all the necessary arts that a successful surgeon must know, he is the man to call in when the job needs to be done well. But, he makes no claim to being particularly skilled for an appendectomy, and would refuse to serve, in all probability. It is just as true that a man must be more than just a good man, and an intelligent man, and with a pleasing personality, or with a real interest in youth, to be a successful educator in courtship problems. Of course he should be all of the above, . . . but they are not enough!



Neal D. Newlin

(Now turn to page 450)

# How to Avoid Mistakes in Church Building

*The author of this article is editorial adviser to Church Management in connection with building and equipment. He is at the present time rendering full consultative service to twenty-two churches, seven of which are now building and fifteen of which plan to build in whole or in part during the next fifteen months. He also assisted nine other churches to plan buildings that were erected last year. The May issue containing the first installment of this article will be sent new subscribers, upon request.*

## 5. Avoid the Mistake of Entrusting a Building Problem to a Single Small Group

**A**NY church-building plans, in order to be adequate and to have the enthusiastic approval of the church as a whole, need to have the benefit of the thinking of a comparatively large number of the leaders within the church as well as the best architectural and consultative assistance from the outside.

Those who lead in the actual work of the church, in the church school, in the women's organizations, and in the young people's societies, are in a position to recognize the building needs of the church, and are entitled to participate in the development of any proposed plans. Moreover, they will be more interested in the plans if they help to make them. They will use their influence in behalf of their adoption, and will promote an interest and an enthusiasm for the proposed new building that will be of material assistance in the raising of the required funds for its erection.

An architect said to me, once: "You will make a mistake if you consult any of the women in the church about plans. They will be wanting something that we can not give them. They will hamper us instead of helping us."

My answer was: "These women are going to have their say sooner or later; and the sooner they say what they think, the better it will be for the building project and for all concerned. They do a large part of the work in the church, and they are entitled to have a real share in the development of building plans. They are interested, and they are possessed of a wisdom that ought not to be ignored."

The six trustees of a certain church spent a year working with an architect in the development of church-building plans, only to have them rejected when presented to a congregational meeting. The larger number of active workers in the church had not been consulted. The plans did not provide for the satisfactory conduct of the various activities of the church.

A pastor, several years ago, undertook to carry practically alone the whole load of a building project. He thought he knew exactly what was needed, and he gave nobody else any real opportunity to participate in the development of the plans. He devoted the major portion of his time for more than a year to the building project, to the neglect of his

sermon-preparation and his pastoral work. He lost his health, and his grip on the church and the community. He was compelled to resign. He left the church with a poor building and a burdensome debt.

Another pastor, who had a better conception of true pastoral leadership, used his influence to have employed a trained consultant, and trusted his officials and other leaders to assume responsibility and to direct the development of the project. He gave to it a reasonable share of time and thought and encouragement, but did not neglect the more distinctly spiritual functions of his ministry. All concerned were happy in the building result, and the pastor was more firmly entrenched in the affections of his people than before the inception of the project.

A building project has nothing to lose and everything to gain when it has the benefit of "democratic procedure," about which we hear so much today in educational and ecclesiastical discussions and in the literature of religious education.

Any human being will do more for his own brain-children than for those of other individuals. When an individual is called into consultation in the very inception of a building project, the plans that result from cordial, courteous, courageous cooperation become his plans, and he rallies to their support.

Good results have been obtained when a church-building project has been committed in its early stages to a large representative building council, numbering usually from fifteen to twenty-one, chosen by appointment or election from the official boards of the church and from its various organizational groups. This larger group selects from within itself smaller groups as these are needed for particular duties, such as a survey committee, a plans committee, a finance committee, a building committee, and a promotion committee, each of these committees reporting from time to time to the council. The council itself reports to the church as a whole.

If, for any reason, it does not seem advisable to proceed in this manner, with a large representative building council, and the whole project is committed to a board of trustees or any other single official group, or to a smaller committee, then it is of the utmost importance that this comparatively small group shall take pains to consult, from the very beginning of the development of the project, a comparatively

large number of the leaders in the church.

In any case, it is essential that the duly authorized group having in charge the development of any building project, whether the larger representative group or the smaller official group, shall have continuous control from the inception to the completion of the project, in order to insure a continuity of knowledge and interest and thought and planning and understanding and enthusiasm. The project thus is protected against unnecessary interruption, and gains momentum as it progresses.

No one individual, nor any small group, can carry through a building project with the best results, though the initial step usually is taken by a single individual: the pastor, an official, or a Sunday-school worker. Some one individual must see the need, and have the hope, and conceive the possibility, and take the initiative.

## 6. Avoid the Mistake of Misrepresenting the Beauties of Christianity Through Ugliness in Building

The beautiful life is the Christian life, but no observer ever could gain that impression when he views some of the caricatures of ecclesiastical architecture that offend the vision and clutter the landscape here and there over our country.

It is difficult to understand how some of the square, box-like church auditoriums, with their bowed floors and curved pews and corner pulpits and garish, flamboyant interiors, with their frivolous unchurchly atmosphere and their bad acoustics, ever could have come into being.

Worship in the house of God needs the assistance of suitable proportions, symmetry in plan, durable materials, restrained beauty in finish and furnishings, and the warmth of harmonizing colors. The worshiper needs to have a sense of quiet, of harmony, of dignity, of serenity, with nothing that is ugly or incongruous to distract his attention from the worship of God.

In the educational portions of a church building, intelligent attention needs to be given to the interiors. It is not enough to have rooms of standard schoolhouse construction, with plastered sound-proof partitions and single hinged doors, all rooms being adequately lighted and ventilated and heated and suitably related one to the others.

It is also of high importance to a

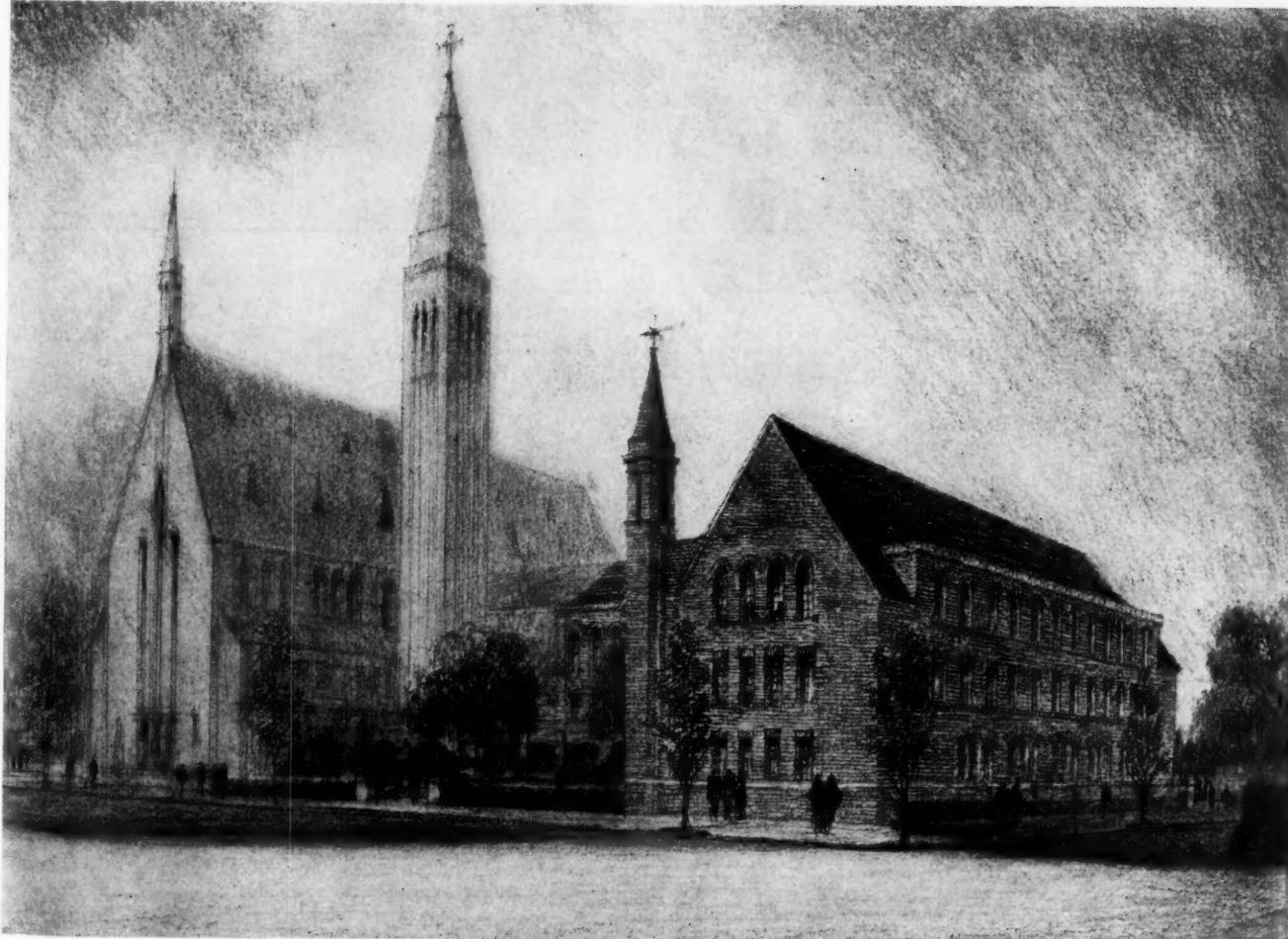
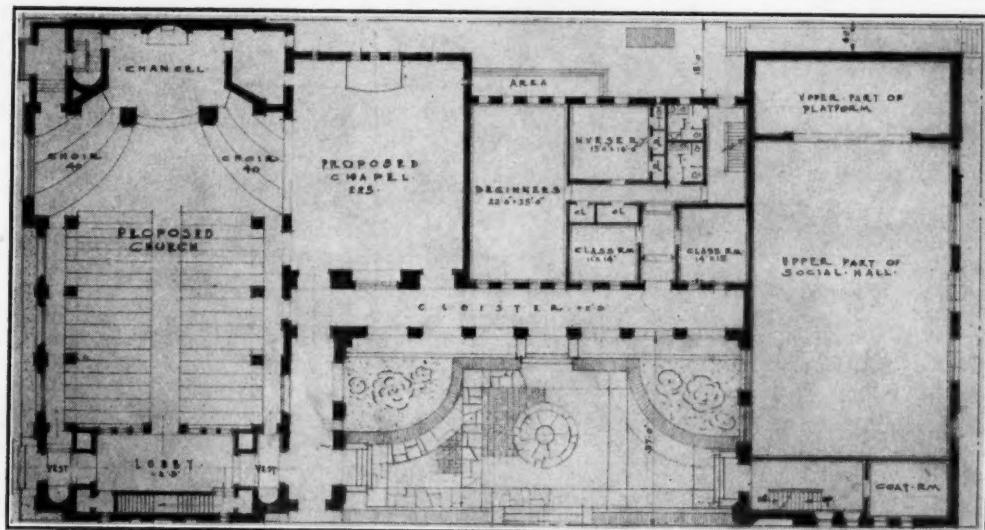
vital, spiritual Christian education that these rooms be attractive in appearance. Attention needs to be given to walls, floors, windows, doors, and furnishings. There needs to be a harmonizing color-scheme, so that the carpets and curtains and wall colors and furniture will combine to make a room that is not only practically usable, but that conveys an impression of appropriate unobtrusive charm.

The chief thing in all Christian teaching is, of course, personality. It is through the impact of a teacher-personality upon pupil-personalities that God accomplishes his work in the transformation of life. At the same time, an attractive teaching-situation is a vital aid in teaching. Teaching is seriously handicapped when it must be conducted in a room that is bare and cold and unattractive in appearance.

The barren interiors of many Sunday-school rooms here and there over the country are reminiscent of pioneer days, and are wholly out of harmony with the improved material conditions under which we live today.

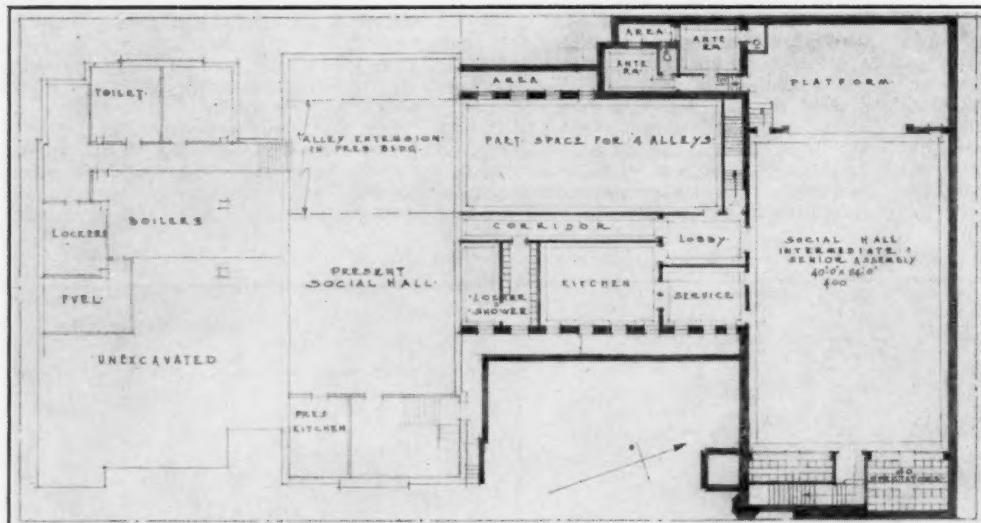
Our worst teaching-situations are to be found usually in basement rooms. Church basements frequently are poorly lighted and ventilated, inadequately heated, obstructed with pillars, subject

FIRST  
FLOOR  
PLANS



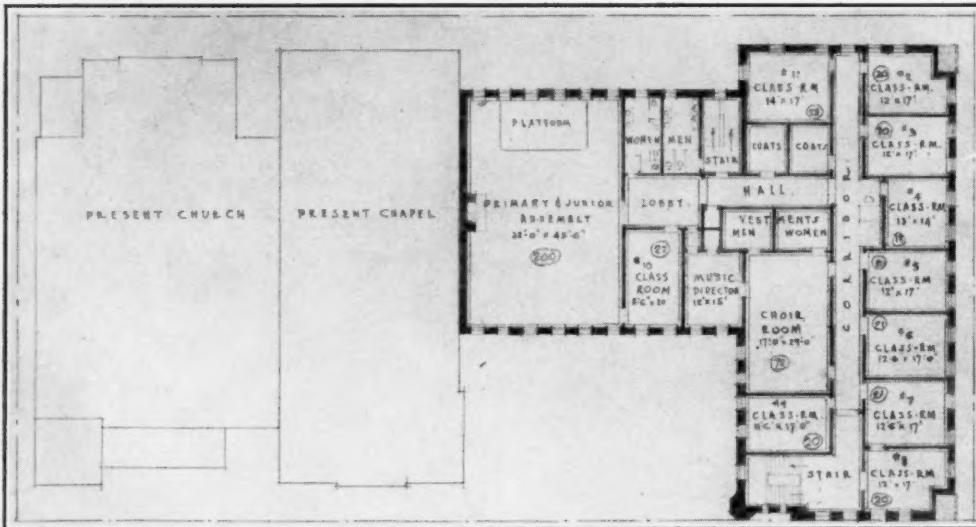
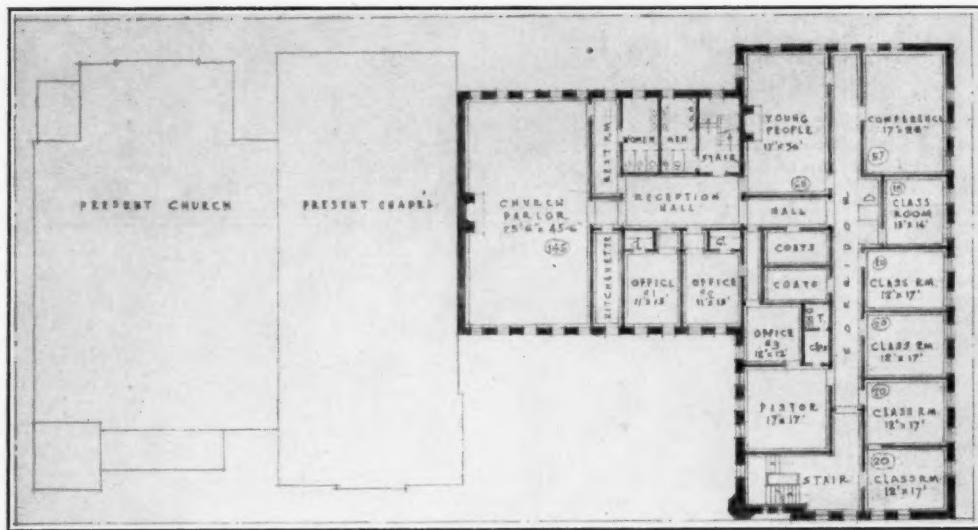
PROPOSED CHURCH OF THE GOOD SHEPHERD, BROOKLYN, NEW YORK

Campaign is now in progress to raise funds for the educational unit. Dr. William F. Sunday is the pastor. Architects: Corbett, Harrison & MacMurray. Consultant: Henry E. Tralle. Financial Counselors: Marts & Lundy.



**BASMENT  
PLANS**

**SECOND  
FLOOR  
PLANS**



**THIRD  
FLOOR  
PLANS**

to dampness, and are forbidding in appearance. The same spaces, with proper planning, could have been obtained above ground for less money. Basements usually are in the nature of hampering extravagances.

Increasingly, we are constructing church buildings without any basements except for furnace and fuel. Where the

cost of real estate is high, and lot-spaces are limited, it is sometimes necessary to have basements, but they are not desirable when they can be reasonably avoided. Even for dining and recreation, basements are less desirable than rooms above the ground level.

It is the part of good common sense for the pastor and his church leaders

to insist that the church building as a whole shall be an example of beautiful ecclesiastical architecture, that the interior of the church auditorium shall be promotive of sincere worship, and that all rooms used for education shall express cordial welcome and hospitality.

**7. Avoid the Mistake of Planning a**  
*(Now turn to page 450)*

# The Status of Parochial Schools in America

**T**HE fight which has centered in the State of Ohio to secure public school monies for parochial and private schools is of general interest. This brief covering the legal phase of the matter has been prepared from the experience of the Ohio state. It should be of interest for some years to come. We suggest that this issue of *Church Management*, or at least this brief, be preserved for possible future use.

#### Religious Establishments in America

Contrary to the public opinion, religious liberty did not spring into being with the first American settlements. Ten of the original thirteen colonies had their religious establishments. The three which did not have any establishments were Pennsylvania, Rhode Island and Delaware. In the others the state churches were as follows:

Massachusetts	Congregational
New Hampshire	or
Connecticut	Presbyterian <sup>1</sup>
Virginia	
North Carolina	
South Carolina	
Georgia	English Episcopal
Maryland <sup>2</sup>	
New York <sup>2</sup>	
New Jersey <sup>3</sup>	

So far as a definite struggle between establishment and separation is concerned Massachusetts and Virginia offer the best subjects of study. In Massachusetts with the coming of the Quakers and the Baptists who refused to pay taxes to support the established church, we have the first definite examples of bitter religious persecution in America. Quakers were flogged and imprisoned; their property was taken away from them. The story of John Brend is a good one to show the intolerance developed in Massachusetts. This aged Quaker was put in the stocks and flogged. He received one hundred and seventeen blows with pitched rope. An eye witness says that the beating was so thorough that the flesh left the bones and hung in clots. All of this was for resistance to the established religion.

<sup>1</sup>While the Congregational Churches are the direct descendant of New England establishment, the church papers of the period speak of Presbytery and Presbyteries. Its theology was probably more Presbyterian than Congregational.

<sup>2</sup>In New York the Dutch Reformed Church was at first the state church. In Maryland it was the Roman Catholic Church. But these yielded to the English Church. ("American Church Law," Zollman page 3.)

The Reverend John Norton defended the jailor saying, "W. Brend endeavored to beat our gospel ordinances black and blue; and, if he was beaten black and blue, it was just upon him."<sup>4</sup>

The Cavaliers of Virginia were much more tolerant than the Puritans of New England. Religion with them was never so intense a matter. But as Presbyterians, Baptists and Methodists pressed into the state the same movement toward separation took place. Thomas Jefferson, James Madison and Patrick Henry were among the leaders in the movement. At one point it was suggested that religious rates be assessed and the proceeds be divided among several sects. For a time it looked as if this might carry. On December 17, 1785, Jefferson's famous "Act for the Establishment of Religious Freedom"<sup>5</sup> was passed. Massachusetts did not provide for constitutional separation until 1833.

#### The Federal Constitution

When the constitutional convention met in 1787 New York, New Jersey, Virginia, North Carolina and Georgia had discarded their religious establishments. That left but five states with state churches. The states with the established churches had trouble at home. Sentiment there was divided. It was but natural that the convention should declare against any religious establishment. Undoubtedly the fact that there were already many various sects in the new nation influenced the article in the constitution which declares: "no religious test shall ever be required as a qualification to any office or public trust under the United States."

Then amendments were adopted simultaneously with the constitution, itself. The first of these deals with the matter at hand.

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

<sup>3</sup>For this and other accounts of religious persecutions in Massachusetts see "The Story of American Dissent," by John M. Mecklin. Harcourt, Brace & Company.

<sup>4</sup>"Be it enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and, by argument, to maintain their opinions in the matter of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities."

#### State Constitutions

Alabama, Iowa, Louisiana, New Jersey, South Carolina and Utah followed, practically, the wording of the Federal constitution in their own constitutions. Other states have usually incorporated some similar provision. Ohio specifically declares in its constitution that school monies shall not be available for parochial schools.<sup>6</sup>

Generally the courts have interpreted the various state constitutions as implying complete separation of Church and State.

"Accordingly, contract relations for the support of religion are recognized both expressly and by providing in many of the constitutions that no person shall be compelled to contribute against his consent to the erection or repair of any place of religious worship or to pay tithes or other rates for the support or maintenance of any ministry or any priest, minister, preacher or teacher of any sect, creed, or denomination of religion. ("American Church Law," Zollman, West Publishing Co., page 20.)

#### The Growth of the Public School System

In the early years there was no sharp line of demarcation between public schools and church schools. At a very early date (as early as 1650 in Massachusetts) grants were made for the establishment of schools. "State and church, town and parish, secular and religious matters were not kept separate. The towns acted not only as towns but also as parishes, performing with the same organization and the same officers both municipal and parochial duties. The same officials would frequently administer both the ministerial and school funds."<sup>7</sup>

After the passage of constitutions the practical administration offered a very serious problem. Naturally it could not be done overnight. Who owned the buildings, now, the State or the Church? This was something which the courts must decide. The movement was steadily toward a complete separation.

Protestants being in the majority in most states, they influenced the inclusion of Bible reading in the public school curriculum. Their own sectarian schools very rapidly gave way to the new order. Roman Catholic schools however continued under the supervision of the

<sup>5</sup>Art. VI. Sec. 2. The General Assembly shall make such provisions by taxation or otherwise, as with the income arising from the school trust fund, will secure a thorough and efficient system of common schools throughout the state; but no religious or other sect shall ever have any exclusive right to or control of, any part of the school funds of the state."

<sup>6</sup>"American Church Law," Zollman, West Publishing Co.

church. "Where Catholic schools were given up, this result in many communities was due to the fact that in the particular community the Catholics were sufficiently strong to be able to control their school and its religious teaching after it had been allowed to pass under control of the public authorities."

New York State, in 1824, discontinued the distribution of school funds to denominational schools. Other states followed the example. It was generally held that such distribution was a violation of the constitutional principle of separation of Church and State.

The idea was contested. In 1841 Bishop Hughes of New York organized a Catholic party which nominated its own candidates and conducted a campaign on the platform of "public money for Catholic schools." In 1861 the city Council of Baltimore urged the distribution of school funds among all schools regardless of sectarian control. As late as 1906 The American Federation of Catholic Societies demanded that "our teachers receive their salaries as other teachers receive theirs"—that is from the state.<sup>1</sup> Alfred E. Smith introduced an amendment into the New York State constitutional convention of 1925 which would "empower the legislature to make an appropriation or to authorize a civil division of the state to make an appropriation in aid of denominational schools."

#### Does Aid to Sectarian Schools Violate the Constitution?

There is little question but that the idea of complete separation of Church and State is in harmony with the American principle of government. The next step is simply this: Does the appropriation of public monies to schools under supervision of church bodies violate the principle. The courts have, almost without exception held that it does.

In New York State the Supreme Court has stated that a statute authorizing a gift of public money for the purchase of text books for children in parochial schools would be unconstitutional. (Smith vs. Donahue (1922) App. Div. 656, 195 N. Y. S. 715.)

The Wisconsin Court has held that a contract by which a school district which has suspended its school undertakes to pay for the transportation of both public and parochial school pupils from a district to a neighboring city is void in its entirety because it extends the privilege to parochial school pupils. (State ex Rel. Van Straten v. Milquet (1923) 180 Wis. 109, 192 N. W. 392.)

On the other hand, the Louisiana Court has held that a law which pays for school text books, distributed to children in parochial as well as public schools is valid and constitutional. (Borden v. Louisiana State Board of Education. (1929) 168 La. 1005, 123 So. 655, 660, 67 A. L. R. 1183.)

A very specific statement in an Iowa case is accepted as presenting the summary of the matter.

"If there is any one thing which is well settled in the policies and purposes of the American people as a whole, it is the fixed and unalterable determination that there shall be an absolute and unequivocal separation of church and state, and that our public school system, supported by the taxation of property of all alike—Catholic, Protestant, Jew, Gentile, believer, and in-

<sup>1</sup>"American Church Law," Zollman, West Publishing Co., page 72.

<sup>2</sup>"Christian Century," Issue of March 20, 1935.

fidel—shall not be used directly or indirectly for religious instruction." (Knowlton v Baumhover (1918) 182 Iowa, 691, 166 N. W. 202, 206, 5 A. L. R., 841, 843.)

#### Separation of Church and State in Actual Practice

When it comes to actual practice there are still many rudiments of religious establishment in America. One is the exemption of church buildings and parochial schools from taxation. Generally these exemptions are explained on the ground that the churches provide a moral, intellectual and spiritual culture which is necessary to the community. As the court has said, "it is easier to admire the motives for such exemption than to justify it by sound argument. (Orr v Barber (1853) 4 Ind. 86, 88.) Of course exemption from the payment of taxes is, in the last analysis, the same thing as taxing for support of the churches. This also is discussed in the Indiana case just mentioned.

A second traditional heritage is seen in the exemption, offered in many states to the clergymen, against military and jury duty. This, however, is not so general as the tax exemption feature.

#### State Money in Denominational Schools

In the Ohio controversy the proponents of the bill for parochial school aid offered as an argument the fact that denominational colleges were receiving, in some instances, money from the state and in others FERA money for student aid. These instances belong under different heads.

It is true in some states that the government establishes state schools and colleges as a department of a private university. It is a common practice in New York State. Thus the state college of agriculture is at Cornell University, the state college of forestry at Syracuse University, the state college of ceramics at Alfred University. A similar instance would be the state department in Wilberforce University, a sectarian school in Ohio. These departments maintain their separate identities and their administration lies in the hands of the public officials. They can hardly enter into this controversy.

The FERA situation is quite different and is germane. Under the Federal Employment Relief Administration, public money is administered by the colleges for the welfare of the students who need aid.

This money is not given outright to students but in payment for services rendered. It may be physical labor, tutoring, survey or research work or other kinds of service. The college many times receives direct benefit from this source, always an indirect benefit.

At a recent meeting of the Home Boards of the Congregational and Christian churches the FERA student aid funds were discussed and a committee appointed to see if they could not render more direct aid to churches.

This very clearly violates this principle of church and state separation. It makes the denominations the indirect recipients of government money. If brought to the court it would probably be declared unconstitutional. There is neither legislative nor court sanction for this distribution. It is done entirely by executive order under the provisions of the NRA. So it can hardly be urged as a precedent in supporting parochial school aid. It can be used very effectively, however, as an argument to show the inconsistency of Protestant groups in defending the American doctrine of complete separation while, at the same time, they profit through these funds.<sup>2</sup>

#### The Emotional Argument

While this presentation has kept closely to the legal phases of the matter the emotional argument is very important. Religious difficulties have usually stirred the deepest emotions. Hatreds and bitternesses are the result of such controversies. One of the almost certain results of a controversy over public money for Roman Catholic parochial schools will be the bitterness of the

<sup>1</sup>The aims are to discover ways whereby students who receive FERA aid, in so far as their services are not now fully engaged, may be used in socially helpful community services in cooperation with the churches; to suggest such cooperation to the colleges and the churches, making information generally available about interesting examples of it; and to assist, wherever such assistance may be desired, in the organization of this work. ("Advance," March 21, 1935, page 235.)

<sup>2</sup>Since the publication of our May issue containing an editorial, "The FERA and Denominational Colleges," the editor has received a communication from Dean Alvin W. Johnson author of *The Legal Status of Church-State Relationships in the United States* (University of Minnesota Press). In this letter he says: "I am perfectly in accord with your thesis as set forth in this article. I believe that you have taken the only safe and sound position that can be taken on this subject."

#### CHURCH LOYALTY CAMPAIGN

In H armony with other Christians  
R esiding in this community  
I promise to attend the worship  
S ervice of my church  
T hroughout this campaign

In His Name,



Signed

January-April 1935 — Urbana, Ohio

#### LOYALTY PLEDGE

Above is shown a unique church loyalty pledge used in a union effort at Urbana, Ohio. It was created by Kenneth S. Learey, pastor of the Methodist Episcopal Church.

struggle. On the one side will be the church of Rome and politicians under obligation to that church. On the other side will be Protestantism united with non-believers, atheists and free thinkers.

Students of American history are familiar with the situation which arose during similar agitation following the Civil war. Few sensible people believed the fantastic stories told of Roman control. But unfortunately sensible folks are seldom in the majority. The result was a wave of bigotry, bitterness and intolerance. It was difficult for Protestants and Catholics to be good neighbors. Children were taunted by their religious enemies. The passage, or even the discussion of this legislation will break down the feeling of good will which we have been building for generations.

President Grant considered the situation so serious that he pleaded for a definite American principle which would, forever, keep public monies from sectarian schools. In addressing the Army of the Tennessee at Des Moines, Iowa, in 1875, he said:

"Let us all labor to add all needful guarantees for the securing of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion. Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated for the support of any sectarian schools. . . . Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and state forever separate. With these safeguards, I believe the battles which created the army of the Tennessee will not have been fought in vain."

#### Conclusion

It seems quite clear that in Ohio, and in most other states, the appropriation of public monies for support of denominational schools is unconstitutional. The constitutional provisions are directly in sympathy with the American idea of democracy and religious tolerance. There is a very close relationship between the idea of complete separation of Church and State and the harmony and goodwill which exists in America. To violate the constitutional guarantees would bring a return of bigotry and hatred which every sect of Christianity should seek to avoid.

But constitutions can be amended. The entire situation would be clarified if the proponents of parochial school aid would drop all subterfuge and openly challenge the American principle of separation of Church and State. Any attempt short of that merely confuses the issue.

#### STEWARSHIP FIGURES

The study of the above chart can be made more illuminating if the reader will compare the per capita giving with the figures of 1927. These are based on the 1927 statistics of the United Stewardship Council.

Protestant Episcopal	\$38	51
United Presbyterian	38	04
Reformed in America	35	70
Presby. in U. S. A.	35	42
Presbyterian in U. S.	34	59
Evangelical	30	37
Congregational	30	23
Baptist (North)	24	85
Methodist Episcopal	24	48
United Lutheran	24	25

Communion	PER CAPITA GIFTS						TOTAL GIFTS	N	O				
	B	C	D	E	F	G	H	I	J	K	L	M	
1. Baptist, Northern	\$1.68	\$ .05	\$1.73	\$ .05	\$10.40	\$12.13	\$2,446,719.86	\$72,944.53	\$2,559,664.39	\$15,341,568.00	\$17,901,232.39	1,475,540 April 30, 1934	
2. Baptist, Southern	.93	.97	1.01	.95	4.70	5.63	3,890,773.92	3,890,773.92	3,890,773.92	19,408,587.42	23,285,611.34	4,739.98 April 30, 1934	
3. Brethren, Church of Christ, United	1.12	.91	2.01	.26	3.50	5.34	1,883,897.00	1,883,897.00	1,883,897.00	40,000,000	55,000,000	923,847.00 Feb. 28, 1934	
4. Congregational and Christian	1.53	.31	1.63	.18	1.09	1.09	5,571,151.00	5,571,151.00	5,571,151.00	55,000,000	3,374,227.00	11,138,000 Oct. 1, 1934	
5. Disciples of Christ	1.00	.26	2.12	.05	13.01	15.66	1,584,188.00	1,584,188.00	1,584,188.00	1,422,452.00	1,422,452.00	16,232,283.00 Dec. 31, 1933	
6. Episcopal, Protestant	.89	.93	1.22	.25	5.05	6.47	1,422,452.00	1,422,452.00	1,422,452.00	11,036,571.00	11,036,571.00	1,605,181 Dec. 31, 1933	
7. Evangelical Synod of N. A.	1.45	.92	1.26	.49	13.69	15.52	1,761,581.00	1,761,581.00	1,761,581.00	1,830,777.00	1,830,777.00	10,384,841.16 Dec. 31, 1933	
8. Evangelical Church, United	1.28	.65	1.93	.13	12.48	17.28	3,351,013.98	3,351,013.98	3,351,013.98	528,622.46	34,665.54	3,352,858.00 Dec. 31, 1933	
9. Lutheran Conference, Amer- ican	1.11	.23	1.04	.12	12.27	12.55	2,224,126.00	2,224,126.00	2,224,126.00	10,851,438.00	10,851,438.00	12,075,544.00 Dec. 31, 1933	
10. Lutheran Conference,	1.2	.25	1.00	.00	9.89	12.30	2,415,139.00	2,415,139.00	2,415,139.00	9,558,255.00	11,764,789.00	9,558,255.00 Dec. 31, 1933	
11. Lutheran Conference, Synodical	1.3	.24	1.00	.00	2.41	9.97	12.38	2,288,051.00	2,288,051.00	9,476,748.00	745,219.00	527,757,930.00 Dec. 31, 1933	
12. Lutheran Conference, Other Synods	1.3	.84	1.87	.12	7.03	8.86	1,54,520.00	1,54,520.00	1,54,520.00	590,659.00	3,697,678.00	3,697,678.00 Dec. 31, 1933	
13. Methodist, Episcopal	1.74	.12	1.25	.19	12.59	14.58	6,420,565.00	463,972.00	463,972.00	427,999.00	46,454,414.00	2,691,233 Dec. 31, 1933	
14. Methodist, Episcopal S.	1.57	.80	2.37	.25	8.97	9.87	4,222,628.00	2,151,038.00	2,151,038.00	6,373,656.00	518,500.00	2,355,332.00 Dec. 31, 1933	
15. Moravian, North	1.19	.00	11.91	.25	12.00	24.16	20,662,625.45	20,662,625.45	20,662,625.45	20,662,625.45	20,662,625.45	22,091,091 Aug. 31, 1934	
16. Nazarene, Church of Christ, United	1.77	.16	1.63	.14	19.53	21.20	180,524.00	180,524.00	180,524.00	2,174,828.00	2,174,828.00	2,174,828.00 Dec. 31, 1934	
17. Presbyterian, U. S. (S.)	4.79	1.39	6.18	.47	13.86	20.52	880,889.00	250,598.00	250,598.00	1,111,079.00	84,665.00	8,397,798.00 Dec. 31, 1934	
18. Presbyterian, U. S. A.	2.52	.93	3.58	.67	14.72	17.73	1,132,552.00	1,132,552.00	1,132,552.00	2,333,797.00	3,438,944.00	3,438,944.00 Dec. 31, 1934	
19. Reformed in America	3.12	.10	3.22	.67	17.52	21.42	501,412.00	1,796,550.00	1,796,550.00	6,929,080.00	28,77,788.00	28,77,788.00 Dec. 31, 1934	
20. Reformed in United States	1.54	.68	2.21	.21	12.60	12.60	16,750.00	107,202.00	107,202.00	2,614,610.00	4,357,307.00	4,357,307.00 Dec. 31, 1934	
21. Reformed in Canada	3.68	.84	4.50	.00	15.56	20.00	207,542.00	47,000.00	47,000.00	229,192.00	762,925.00	762,925.00 Dec. 31, 1934	
22. Baptist Convention of Ontario and Quebec	1.83	1.56	3.39	.63	13.66	17.11	2,385,890.00	281,720.00	281,720.00	73,444.00	2,460,334.00	8,899,330.00 Dec. 31, 1934	
23. United Church of Canada	3.80	.12	3.92	.32	14.17	18.41	2,385,890.00	2,420,119.00	2,420,119.00	8,899,330.00	11,560,813.00	11,560,813.00 Dec. 31, 1934	
	\$1.60	\$ .57	\$2.09	\$ .21	\$ 9.92	\$12,074,557,287.89	\$10,039,711,721,511,859,359,612,428,063,515,246,232,501,231,429,678,135	\$12,074,557,287.89	\$10,039,711,721,511,859,359,612,428,063,515,246,232,501,231,429,678,135	24,816,206	24,816,206		

A blank was sent to the officials of the communions named below and the statistics are from their replies. Gifts reported are from living donors. Interest and legacies are not included. Budget benevolences are those in the denominational national budget. Denominational

benevolences include budget benevolences and such other contributions as are made for denominational missionary and benevolent work outside of the budget. The statistics are for the denominational fiscal year.

The column headed "Total Gifts for

All Purposes" in some cases contains gifts from living donors which were given either from non-budget denominational benevolences or for non- and international benevolences, and there is no method of dividing them.

Compiled for the United Stewardship Council,  
HARRY S. MYERS, Secretary,

Evangelical (Synod)	16	70
Moravian (North)	16	12
United Brethren in Christ (Old Constitution)	14	45
Reformed in U. S.	13	44
Lutheran Synodical Con.	10	80
United Brethren in Christ	10	9
Lutheran (Various Synods)	16	70
Methodist Episcopal (South)	16	12
Christian	14	45
Church of the Brethren	13	44
Methodist Protestant	13	44
Baptist (South)	10	80
Disciples of Christ	9	56

### Instruction in Sex

(from page 443)

It is increasingly evident that ministers, social workers, and others interested in the stability of the home are recognizing these facts. Because they realize that they are not prepared to teach their own young people does not mean that they should be denied access to the best of knowledge about what such teaching should contain. We wish more spiritually minded people (both clergy and laity) would interest themselves in such knowledge. Therefore, it is considered advisable to give a brief list of reading which could be found helpful. We recognize that there are many of us in the ministry who have very little money to spend on books. Probably one book in each of the sections here given is all that many can buy, so we are marking (\*) the one that we would most highly recommend, if only one can be purchased. This does not necessarily mean that the one marked is the best, but it does mean that it is the best for the money.

### BOOKS FOR PARENTS TO READ

Goodsell, Willystine. "A History of the Family as a Social and Educational Institution." \$2.50.

Weigle, Luther A. "Training of Children in the Christian Family." \$1.50.

Binkley, R. C., & Frances. "What Is Right With Marriage." \$2.50.

Groves, E. R., & G. H. "Wholesome Marriage." \$2.00.

Popenoe, Paul. "Modern Marriage." \$1.00.

Neumann, Henry. "Modern Youth and Marriage." \$1.50.

Beaven, Albert. "Fireside Talks for the Family Circle." \$1.25.

Spencer, Anna Garlin. "The Family and Its Members." \$2.50.

Abel, Mary H. "Successful Family Life on the Moderate Income." \$2.50.

Elliott, Grace L. "Understanding the Adolescent Girl." \$1.25.

Thom, D. S. "Everyday Problems of the Everyday Child." \$2.50.

White House Conference. "The Home and the Child." \$2.00.

Galloway, T. W. "The Father and His Boy." \$1.00.

\*Weatherhead, Leslie D. "Mastery of Sex Through Psychology and Religion." \$2.50.

(For Ministers) — Leach, Wm. H. "Cokesbury Marriage Manual." \$1.00.

### For Young People to Read

Elliott & Bone. "The Sex Life of Youth." \$1.50.

Luccock, G. N. "The Home God Meant."

Dickerson, Roy. "So Youth May Know." \$2.00.

Harris, Erdman. "Twenty - One." \$1.50.

Groves, E. R., & G. H. "Wholesome Marriage." \$2.00.

Winchester, Benjamin. "Young People's Relationships." 75c.

\*Rice, Thurman B. "The Age of Romance." 25c.

Burkhardt, Roy. "Thinking About Marriage." \$1.75.

### Books About Sex

(For Married People Only)

Wright, Helena. "The Sex Factor in Marriage." \$2.00.

\*Butterfield, Oliver. "Marriage and Sexual Harmony." 50c.

Exner, M. J. "The Sexual Side of Marriage." \$2.00.

Guyot, Jules. "A Ritual for Married Lovers." \$1.00.

### Books About Sex

(For Unmarried People Only)

Eddy, Sherwood. "Sex and Youth."

Galloway, T. W. "The Sex Factor in Human Life." \$1.25.

\*Weatherhead, Leslie D. "Mastery of Sex Through Psychology and Religion." \$2.50.

Bigelow, M. A. "Sex Education." \$1.60.

Now, if each of these has been digested and assimilated, the reader will have a sufficient knowledge of his subject to begin an approach to the problems of young people (and married people) concerning romance. But, the knowledge found in books is not enough! The personality of the teacher must be given the deepest of consideration. Is he really interested in helping solve such problems, or is he only interested in doing a task that he feels must be done? Is his concern as definite as he finds when he is stirred with the yearning to save souls? For this type of education must be considered as a part of the real salvation of souls, if we believe in the divine nature of marriage and the home!

But, the mental training, and the interested (and interesting) personality of the teacher is not enough even yet. Is this teacher free of preconceived ideas and dogmas? Romance has not changed throughout the years, but the means of expressing romantic feelings certainly have changed within the knowledge of every one of us over twenty-five years of age. No teacher of sex education is fit for his task if he is still buried deep under inhibitions of "We never did that when I was young." The question, rather, must be faced in the light of "Is what they are doing wrong, or is it only unusual?" The unusual is not always wrong, although many of our so-called "socially-minded protectors of the thinking of this day and age" seem to think it is!

Such a person is capable of teaching young people about sex, courtship, and marriage, if he can teach. Preachers are not always good teachers, and good teachers are not always good preachers. Our Catholic brethren are far superior to most Protestant groups in their delightful manner of designating their clergy into the positions for which they are best fitted. A priest who is a good teacher is not allowed to waste his talents in a parish church by being the "preacher." Too often Protestantism has placed men who can only preach into positions where they must be the executive, the teacher, the solver of psychological problems, as well as the acceptable preacher.

So, we conclude this article with this injunction. "If you can not do a good job of educating your 'flock' about the Christian views and standards of romance, don't do it at all!" Call upon someone who can do the job well, and cooperate with him in every possible way. By attempting to do this educational work yourself, you may save a few dollars, but you probably will drive your young people away from ever approaching you with their intimate, personal romantic problems. In the article next month we will consider the Student in such an educational scheme.

### Mistakes in Building

(from page 446)

#### Building Without a Preliminary Survey

Many churches have wasted money in building because they have proceeded too precipitately. In some cases, a church has built without giving due consideration to possibilities for growth, only to find, within a few years, that its building was too small. In other cases, a church has built in accordance with the over-ambitious hopes of its leaders instead of on the basis of a careful estimate determined by all the factors involved and a reasonable expectation of actual future accomplishment.

Too often, a church has wasted thousands of dollars because it did not have in its sufficient foresight to spend a comparatively small amount in the making of a preliminary survey as the first step in its building procedures.

An experienced consultant is an unprejudiced observer, and is able to gather significant data and impressions unobtainable by the local leaders, for the reason that they have neither the training nor the time for the making of such a survey. Moreover, they are too close to the situation to see some of its factors in their proper perspective.

After the consultant has interviewed the officials of the church and the various heads of departments, obtaining statistics and opinions, and has made some study of the churches, the public schools, the banks, the business concerns, and the other institutions of the community, he is in a position to guide the pastor and his associates in an evaluation of the local factors in the light of the general experiences of many churches and in forming a reasonable estimate of probable growths and needs.

In this way, it is possible to estimate intelligently probable percentages of growth, and to determine expected sizes of the various groups to be accommodated in the proposed building, and to list the number and sizes of rooms that will be required to properly house the church's program of activities.

There are certain principles and standards of comparison that have been evolved from surveys of numerous adequate buildings. The consultant is able to bring to the committee this "common sense" about church building, and thus to supplement their own wisdom.

After the specific, definite needs are established, the consultant is able to put into the hands of an architect a detailed schedule of the activities to be housed, with the number and the sizes of the rooms needed. The architect can then begin his work of planning intelligently, and can, with the assistance of the consultant and the members of the committee, develop and perfect plans that will be adequate and satisfactory.

It should be kept in mind that this work of survey needs to be done, preferably, well in advance of any actual construction, and that it does not involve on the part of the church an obligation to build anything at all. In some cases, such a survey will prevent the church from building when it ought not to build. In other cases, it will forestall unnecessary delays and hasten construction.

When the question of a survey was being discussed in a trustees' meeting, recently, a prominent business man said: "I am in favor of having this survey made. It will cost us only a small amount now, and it may save us thou-

(Now turn to page 452)

# Jesus' Promise to Faith\*

## A Sermon

By Adam W. Burnet

*For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith.* Mark 11: 23.

P. JACKS, in his *Challenge of Life*, published some years ago, will have it that there are far too many people in our day who detest hardships of any kind and whose one aim is comfort at any price. "The idea," he says, "that we have a right to an easy existence, that life ought not to be difficult; that so far as it is difficult we suffer wrong and have a grievance; that the path of progress, therefore, lies in the direction of making things easy all round—this idea lies deeply embedded in the thought of our time. It has become so involved in our outlook on life that we hardly notice its presence, and are unconscious of the extent to which it dominates our minds."

If this be true—and there seems more than a modicum of truth in it—it may be worth pointing out what was not in our Lord's mind when he uttered these words. The more tainted we are with the desire for an easy time, the more tempted we are to imagine that his main interest here is the elimination of difficulty from human life, to have any and every mountain of trouble heaved out of man's path that he may pursue an even and unharrassed tenor of his way. But no one could think that who sees the significance of difficulty in the life of Jesus or of anybody else. A very great part of his education he won from conflict with the things that opposed and defied him. Human life, if it is not fatally to lose and degenerate, needs the discipline of struggle and hardship. We are so made as to give the best account of ourselves when undergoing that discipline. There is undoubtedly a side in man, developing in all of us if we are not careful, that wants comfort and safety and peace of the baser sort, that selects from Christianity a soothing syrup and leaves out its iron tonic. But there is also another side that is not content with mere self-accommodation. It may be only some men, as Emerson says, who "rise refreshed on hearing a threat, and to whom a crisis comes graceful and beloved as a bride," but in everybody there is a quality that feels



Adam W. Burnet

shame at the thought of being always pampered and considered and coddled. There is surely something in all of us that vibrates to the choice of old Caleb long ago, when a mountain citadel blocked his people on the march, and he cried, "Give me this mountain!" Whatever Jesus has in view here it certainly is not to leave unemployed that heroic side in man, or to provide a means of escaping that discipline which develops his noblest powers.

But, on the other hand, there is nothing automatic in the good effects of difficulty in life. The facts of life that try us do not bless us whether we will or not. They have only too often been known "to deaden rather than illumine the mind, to embitter rather than purify the heart, to debase rather than enoble the character." The one thing that transforms them into angels of light leading men to ever fresh visions of God and discoveries of what he can do, is faith. Our Lord was always calling for that—"Why is it that ye have no faith?" "All things are possible to him that believeth." And here he says, "Have faith in God, for verily I say unto you that whosoever shall say unto this mountain, 'Be thou removed and be thou cast into the sea,' and shall not doubt in his heart but shall believe, . . . he shall have whatsoever he saith."

Jesus' whole life as we know it is a standing proof of what he says, but it comes home with a special force when we remember that already he is in Jerusalem for the last battle of his life, that mountain of mysterious anguish filling the road before him. He is himself in the calm and strength that carry him victorious through these closing days the shining illustration of what faith can achieve.

### This Mountain

Well, what is it in your life that you would call "this mountain"? At times

we are given to making "mountains out of molehills," great inflated shapes that nothing but our own pride or fear have blown up before our eyes, but truly the mountain can be real enough. It may be poverty that defies us, or business cares overwhelm us. It may be what Bunyan calls the "Hill Difficulty" that slows down a man's brave pace till he is struggling desperately at last on hands and knees. It may be the growing inroads of weakness or disease or old age, and we cannot see past that black bulk to any prospect of peace or happiness. It may be a great grief that we feel as if we could never leave behind, as if it will always tower up and darken the road. Or it may be a great fear that all the omens point to as being presently a dead certainty. Or more strictly in our religious life it may be the steadily mounting sense of failure, as if we could never get rid of its discouragement. Or it may be the sheer strength of some temptation that lords it over us that keeps on defeating us, as though crying gleefully, "Where is now thy God?" Or it may be something huge, a dead weight, that has blocked the road to the Kingdom of God for generations. Facing the Church today is the vast mass of people living with no redeeming knowledge of God. There is no denying the mountains in our public and private life. The word "mountain" has always been synonymous with immovable steadfastness. A prophet long ago compared their rooted stability and permanence to the immemorial and changeless constancy of God himself. There is something in every one of these mountains of trouble we have named so stubborn and intractable as to make our puny resources seem ridiculous. No wonder Jesus says, "Whosoever shall not doubt in his heart," for they look many of them as though nothing on earth could ever move them.

And nothing on earth, so to speak, ever will. But something in heaven will, the power that faith makes operative in human life. But what does Jesus mean by saying that faith can remove mountains? In his own case it apparently did nothing of the kind. The cross remained the cross. Even his superb and matchless faith could not make it anything else than a stark cross. The scourge

\*A "Northfield Pulpit" Contribution.

that wealed his back, the crown of thorns, the nails, the thirst, the horror, all that gathered "damnation" as an old Saint called it, remained, not one jot abated. What is more, that experience of Jesus, abnormal, outgoing all we could ever bear, is in another sense perfectly normal. It is happening every day. Even an expert in faith cannot change poverty into wealth, or incurable disease into health, or old age into youth, or remove the dire consequences of folly and dissipation, or make death anything else than death, or provide work for millions, or sweep people into the Church or the world into the League of Nations. Faith is not magic. Neither is it a substitute for effort and industry, for brains and endurance.

A modern writer speaks of the way preachers mislead people by the use of sweeping and extravagant statements about what faith can do—with the result that many struggling creatures, not seeing anything spectacular or apparently significant happening to them, think that either the promises of religion must apply to exceptional cases, or that they are too bad to expect the great words to be true for them. Anyhow they feel they have been let down. Well, it would be worth while to remember that Jesus himself said, "All things are possible to him that believeth" and that faith could fling a mountain into the heart of the seas. Yet faith worked no transformation-scene. The cross remained a cross.

What then did Jesus mean by language so deliberate?—for the evangelist records his "verily I say unto you"—and language so heroic, yet to human eyes so pathetic and so futile? The answer is to be found in a fact of life that has been emphasized a thousand times. The fact is that what decides everything in life is the state of our own minds. "Two men looked through the prison bars. One saw mud, and the other stars."

#### The Mountain in the Soul

In so far as the mountains of life can make us timid and afraid, self-pitying and complaining, envious and ungrateful, insofar as they can block our way, bring us to a stand-still, doom us to frustration and defeat, it was our minds that gave them the power. Thus if a man has no working faith in God, no "first-hand acquaintance with Deity" as Emerson says, these mountains are just unreasonable, exasperating calamities, accursed obstacles to happiness, to be borne with as best one may, with anything from stoic fortitude to blank despair. But let a man look up beyond the mountains and believe that God the Helper and Keeper and Deliverer of men contacts the world and makes all things to work together for good; that God can and will come in all his power to forgive and bless, in the Love that never forgets a promise, and something wonderful can happen. It happens to the mountain, because it happens first to the man's heart. Persuaded by the love of Jesus that nothing conceivable could ever separate him from divine love, he is ready to believe, in spite of all evidence to the contrary, that God must be using this thing, that daunts and overshadows him, for the purposes of love. He sees his discipline as no longer a reason for disbelief, but as an opportunity for faith.

The mountain that blocked the way to blessedness becomes an open door for the King of Glory to come in. The

mountain has ceased to be a mere mountain. It has been removed in the sense that the road is now clear that leads to peace and gratitude and hope. The mountain has become a means of grace. Thousands upon thousands have proved this true. You remember how the Maoris decided to insult Bishop Selwyn by housing him in a pigsty and how he cleaned it out, gathered fern from the bush, and lived in it with such simple dignity; that they said, "You cannot degrade that man." Of Bunyan writing the *Pilgrim's Progress* in a jail, of Paul with his sore scourged body in the stocks singing at midnight in the jail at Philippi, of Alan Cameron with Richard's head and hands on his old knees saying, "Good is the Lord who could never wrong me or mine," what can you say but that you couldn't imprison these men? The prison was removed in every case, for by faith the liberated soul was out wandering in green pastures and by still waters.

There is a popular and quite deplorable beatitude, "Blessed is he that expecteth nothing, for he shall not be disappointed." It is forgivable if it means, "Use your common sense, and don't expect miraculous transformations to occur." Don't expect the laws of the universe to be set aside for your special benefit. If it means that we may let it pass. As a certain famous evangelist used to say, "If you eat salt herrings, even the grace of God won't keep you from being thirsty." There are limits in one way to what faith can do.

As we have seen it does not work magic; nor is it a substitute for action. But can we lay any stress on its limits, save to keep unthinking people right, when we think of its boundless possibilities within its own sphere? The truth there can only be, "Blessed is he that expecteth everything, for he shall not be disappointed." There the most extravagant language is left worlds behind, for not of the life beyond but of this life were the words written, "Eye hath not seen, nor ear heard, nor the heart of man conceived what God hath prepared for them that love him." Amen.

#### Mistakes in Building

(from page 450)

sands of dollars later. A survey may show that it is not practicable to build at all at this time, or we may find that we can build now part of what we need and postpone the additional construction until a later date. In any case, this is what we ought to do if we expect to build intelligently at any time. The results of this survey will be of permanent value to us."

In many instances, the employment of a consultant and the making of a survey have caused the leaders to change their decisions as to needs, with the result that mistakes in building have been avoided and considerable amounts of money saved.

In one case, during the last few years, a prominent pastor and the members of his committee had estimated that a proposed church auditorium ought to seat eight hundred people. The findings of a survey convinced them that their estimates had been too high. The seating capacity was reduced from eight hundred to six hundred, with a saving of more than thirty thousand dollars.

In another case, a survey resulted in the planning of a larger auditorium than had been thought necessary. Also, plans were developed for a larger church school than had been estimated.

One church had been unsuccessfully working for more than a year with an architect on plans for an educational and recreational building. A consultant was called in, and a survey was made, with the result that new plans were drawn which provided more rooms and a better arrangement of rooms, and at a saving of twenty thousand dollars.

In another community, a survey resulted in material changes in plans that had been made for the remodeling of a church auditorium and the construction of a new church school building, with a more satisfactory result and at a saving of ten thousand dollars. The total cost was reduced from thirty thousand to twenty thousand dollars.

One large church was seriously divided on the question of location, and was united through a consultant's rather extensive survey and report. With the church unified, a new building was erected on the old lot to the satisfaction of all concerned.

A survey for one important church developed the fact that a larger proportion of the members were favorable to a building program, and were willing to contribute toward it, than had been anticipated by the committee. The survey discovered friends, enlisted contributors, and stimulated generous giving; and the financing of the project was made possible without the incurring of a burdensome debt.

A pastor with a small building project may be inclined to think that the preliminary procedures recommended are not necessary. He may consider that his problem is a simple one, and that he needs only to employ an architect and to proceed at once with plans for new construction or for a remodeling.

Such an assumption, however, is a mistaken one. No church-building project can be properly considered as simple. The smaller the amount of money to be expended, and the more difficult it is to raise it, the more important it is that it be spent wisely, with the best possible building result. Even though the amount involved is in the lower ranges of from two thousand dollars to twenty thousand dollars, it is advisable to avoid the mistakes named in this article, and to follow the procedures indicated.

A small rural church has been able to obtain an amazingly satisfactory result, in a new addition, for only fifteen hundred dollars by following these procedures. A small mission church in a city is now happily housed in a twenty-thousand-dollar surprisingly adequate new building that was made possible through the assistance of a consultant. A small-town church, at a cost of only five thousand dollars, with expert assistance, now has a remodeled Akron building that houses a reorganized, graded Sunday school.

**Note:** Dr. Tralle is available through correspondence and consultation to the readers of this magazine. If you are contemplating remodelling or a new building address him care of *Church Management*.

## SERMON X-2

*"Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."*—John 8: 12.

My text is not one of the nine undisputed sayings which Schmiedel attributes to our Lord. Yet, on higher authority, one may say that it is not only indisputable but bears internal evidence of its own reality. For this higher authority does not end with historic proof, however necessary, logical, and sequential. Beginning with the historic, it continues in and by the heavenly, and this alone creates the only kind of authority that cannot be outgrown.

So, here is one of the Master's heavenly sayings, spoken during the Feast of Tabernacles. Whether the words were suggested to him by the rising of the sun, or by the brilliant illumination of the golden candelabra in the court of the women, or whether the words were spoken at another time, is not of paramount importance. The important matter is this: Our Lord means more than words—even his own words—can say. Amiel says that, about Jesus, we must believe nobody but himself; yet is not what he says of himself emphatically less than what he is and does?

My subject is "The Super-solar Light." This signifies, of course, the light that is "over" or "above" the light of the sun, through which all physical life within the solar system, at least, has its being. I am using some of the facts cited by the eclipse of the sun in 1932 as richly suggestive of the spiritual, personal, and social light men verily find in him today.

I want us to think, first, of the Eternity of the Super-solar Light. The sun, the light of the physical world, is the oldest member of our solar system. Astronomers, in trying to tell us how old the sun is, must be staggered by their own figures. Yet if the earth itself was thrown off from the sun some eight billions of years ago, the sun must be immeasurably older. At any rate, the sun may be pictured as venerable and ancient beyond the bounds of even the astronomic imagination, seeing that he is the father of a family of eight planetary children, one of which, and the one we live on, may reckon its age in terms of billions of years.

Yet the light of the moral and spiritual world—the Super-solar Christ—is

older than the sun himself. Our Lord assumes a pre-temporal and timeless consciousness as naturally and as majestically as scientists assume astronomic and geologic ages. His eternal backgrounds are as explicit as his temporal foregrounds. Whether he touches upon life, death, sin, judgment, or heredity, we are instantly beyond the bounds of time and space. He speaks of death, and we are face to face with the undying: "Verily, verily, I say unto you, If a man keep my word, he shall never see death." He speaks of origin and destiny as confidently as the geographer speaks of the source and course of a river: "I know whence I came, and whither I go." Flashing back behind and beyond all antiquities involved in the space-time continuum, he answers frail children of the years ridden hard by the bugbear of heredity: "Your father Abraham rejoiced to see my day; and he saw it, and was glad." Then, reminded that he was not yet fifty years old, he replies that years, either in twinkling fifties or staggering billions, are utterly inapplicable in estimating his essential and ageless being: "Before Abraham was born, I am."

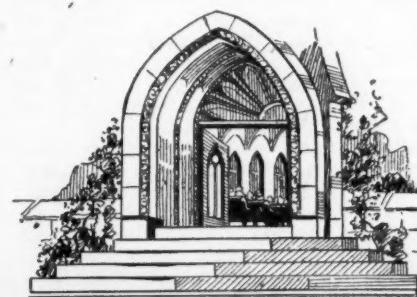
I have already anticipated your question: "Why, O preacher, in the midst of a world and a time like this, beset as we are by the drive and confusion of problems forcing us we know not where—why dwell upon such abstruse, impracticable, metaphysical matters?" I wish to thank you for your question, and I wish to show you that the fact of eternity, as interpreted by the glory of God in Christ, is rich with spiritual reality and creative power.

To me, the thought of eternity—infinite duration, having no beginning or ending—without a Christ-like God, is at once overwhelming and desolating. And my guess is that most normal beings, at some time or another, have a kindred feeling about this matter. All sorts of crude and fanciful pictures have been drawn in the effort to set forth the sheer terror of eternity as infinite duration.

Here is one: In a large forest is one of thousands of trees. To one of the myriads of leaves upon this particular tree comes an insect from far distances of the universe and bites off an atom of the leaf until it has carried away the entire leaf. Then, once every thousand years, the insect carries off another atom until the whole leaf, the whole tree, the whole forest, and, finally, the whole world has been removed by this insectile means of transportation. But—and this is the climax of the fancy—after all the aeons spent by the insect in transporting the world to another part of space, even then eternity would but have begun!

But suppose that the eternity whose durational aspect is thus fancifully imagined, is not only transcended but indwelt by the personal and personalizing God who declares: "I AM THAT I AM—the high and lofty one that inhabiteth eternity, whose name is Holy." Suppose, moreover, that this being, qualitatively vaster and better than eternity and the universe, which is quantitatively crushing and overwhelming, should break the silences and immensities with still more glowing speech: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." Now suppose, once more, that this high and lofty one who inhabits eternity—who incarnates himself, so to speak, in infinite duration as well as in all creation—should take unto himself flesh and blood; identify himself with sacrifice and tears, brotherliness and service, compassion and understanding, strength and forgiveness, triumphing over suffering and death, and through it all proclaiming in character and deeds more than the words can express—just suppose that this being should be and do and say: "I am the light of the world!"

Well, now, the best thing about this long trail of supposition is that it is so absolutely, so grandly true that it constitutes one of the foundation-stones in the temple of Christian truth. "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." Note two things here: *Eternal life transfigures eternal lifelessness.* "Eternal life," says William Wynne Peyton, "is not longevity; it is the negation of duration. It is timeless and spaceless being, a condition in which there is no time to be counted and no space which can be measured." Moreover, eternal life, in the Christ of



# Cooperating Publishers

**Cokesbury Press**

**Harper & Brothers**

**Fleming H. Revell  
Company**

**Charles Scribner's Sons**

## AWARDS

### Four First Awards

as follows:

#### **One**

Purchase Credit of \$15.00  
for any *Cokesbury Books*  
desired.

#### **Two**

1 year's subscription to  
*Harpers Monthly Pulpit*.

#### **Three**

Purchase Credit of \$15.00  
For Any *Revell*  
Book Desired

#### **Four**

Purchase Credit of \$15.00  
for any *Scribner Books* desired.

## FOLLOW UP AWARDS

One year subscription to  
*Church Management* to the  
next ten in order.

God, demands a new grammatical tense. A verb, we say, has a past, a present, and a future tense; this intransitive verb "is," in the light of the life hid with Christ in God, has an *eternal tense*. For the Christian religion, says Harnack, "is something simple and sublime; it means one thing and one thing only: eternal life in the midst of time, by the strength and under the eyes of God."

This approach to the Christian God, I affirm, is loaded with absolute values for both thought and action. It has biting, grasping, steady power utterly lacking in all the forms of philosophic impersonalism. It not only spans the abyss of eternal vacuity with the rainbow of intelligence and *infinitely personal* (not just finitely personal, lest one should be struck by the *very* anthropomorphic stone against which our impersonalist friend has stubbed his toe!) *Goodwill*; it positively forbids the bantling atheism that man has blindly stumbled into a universe which, though scientifically orderly from atom to star cluster, has no particular meaning or use within its order for the mind that alone is capable of reading and appreciating that order! Talk about belief in magic! Talk about clinging to exploded superstition! Here are both magic and superstition, all dressed up in the latest style of philosophy and psychology, and having nowhere to go except to a mindless, purposeless beginning, quite unable to believe that in the beginning of all beginnings is—GOD. Yet the word God, even the still warmer phrase, the living God—even this has a comparative chill that melts before "*the living Father*" of the Lord Christ! For always and evermore, in word, deed, and character, the promontories of eternity are jutting out into the unplumbed sea of Christ's self-conscious being.

It is my conviction that the way in which the Super-solar Christ not only illumines time but eternity constitutes a value which is nothing less than absolute. Without it, thinking becomes a kind of intellectual merry-go-round; and when thinking gets into a mechanistic groove named philosophy, psychology, or science, the nerve of high individual and social action is paralyzed. "What is it all about anyway?" "Why should I act thus and so?" "Who really knows whether my personal and group behaviour counts for anything in the long run or not?" These are mild samples of the questions asked by countless human beings today—human beings who, however highly civilized, are still without the stimulating and luminous assurance begotten by the timeless disclosures of the Christ-like God. And in the creative light of these disclosures all other values, at best, are secondary; and by other values I mean, just now, the high achievements of man in the wide fields of philosophy, science, industry, art, ethics—in brief, all the goods gathered within the many-roomed house of civilization. Why secondary? Because we know today, as perhaps no generation before us has known, that not only the house of civilization but the universe itself is conditioned by space and time; it is essentially, in Valentine's phrase, "a durational-extension. But," he continues, "the God upon whom the universe depends is not, like the universe, a being in time and space. The attribute of eternity places God above time, while the attribute of infinity

places him beyond space. Eternity is not endless time, neither is infinity unlimited space. The infinite and eternal God is unrestricted by the conditions of space-time existence. Only as himself outside of the space-time continuum could God sustain the universe in space and through time. *The being of God is not the kind of being the universe possesses.*"

I have italicized the last sentence because we must grasp, and be grasped by, its deep import. It raises the question of questions: What is the essential being of God? Sharper still: What kind of being is God? The Super-solar Light answers: God is like the very and eternal Christ he sent into the world of time and space! "I came out from the Father and am come into the world: again, I leave the world, and go unto the Father." Here, indeed, is something prior to the universe; something vaster than the universe; something better than the universe can possibly be; something that transcends the universe even while immanent within it; something, too, that lights up with infinite beauty and tenderness an otherwise lonely, isolated and non-social deity. Our Lord, mark you and mark you well, comes out from *more* than a meaningless eternity and he returns to *more* than a meaningless eternity. For the circle of being he describes is not just from everlasting to everlasting; it is from Eternal Fatherhood to Eternal Fatherhood. And the kind of creation the Christ of God carries on within this circle of being is of a higher order than any known in the physical order. I mean this: The God who creates a star does a nobler piece of work in the creation of a soul; for God makes stars out of stuff, he makes souls out of himself; and when a soul responds to the love of God in the Cross of Christ, there is indeed "a new creation"—the newest and divinest forthputting of the co-creative and co-operative power of God and man within the entire moral realm.

"I am the light of the world!" Is it not this personal glow that lights up with glory and goodness an otherwise impersonal existence—a kind of self-devouring eternity that feeds upon all time-and-space measurements? "He that followeth me shall not walk in the darkness, but shall have the light of life!" Is it not the supreme action of the responding and adventurous soul turning on the spiritual lights already set within the bounds of its God-imaged being, and then *walking* within their splendour—not alone, but companioned by Saviour, Lord, and Friend through time and tide and the forever-beyond?

#### II

Consider, now, the *Temporary Eclipse of the Super-solar Light*. New and interesting as the sun-moon spectacle of August 31, 1932, unquestionably was, it has been going on for unrecorded eons. Even within the historic period certain eclipses stand out as "famous." Nearly 2,200 years before Bethlehem, there was an eclipse in China which is said to have cost two Chinese astronomers their heads for getting drunk. One is mentioned in the Old Testament in 763 B. C., and is thought by Joshua to be the "sign" promised by Jehovah that Jerusalem would be protected from the invading Assyrians. But one of the most blessed of all eclipses, I think, is that of 585 B. C. The Medes and Persians had been fighting each other for some five years when, on a certain afternoon,

the moon drew such a veil of blackness over the sun's face that the belligerents were actually frightened into making peace. In the comparatively recent year of 1842 one of the most magnificent of all recorded eclipses was witnessed in Italy. So marvelously beautiful was this sky-spectacle that vast throngs of people spontaneously burst into applause.

Now just what, in a word, is an eclipse? It is the shadow of the moon passing over the face of the sun, producing darkness in certain parts of the earth. Yet is it not passing strange that a mere satellite like the moon, without water or air, depending upon the very sun for the light it reflects, can temporarily shut out the blazing brilliance of the center of the solar system? No matter how singular, this is one of the indisputable facts of celestial mechanics.

So, too, dead spiritual moons come between the Super-solar Christ and the soul of humanity, causing a spiritual horror of great darkness. Consider how the moon of unworthy nationalism shuts out the sun of international justice and understanding! Consider how the hideous moon of materialism, wrought of avarice and cunning and sensualism, hangs like a dead and ghastly thing before the face of God and man! Consider how the deadly rivalries, not only of classes and masses, but of the pernicious cliques within them all, weave seemingly impenetrable moon-shadows over the countenance of achieving and unified social endeavour! Consider how the moon of vulgar publicity, lurid with all the yellows and reds and grays conceived by the vicious imagination of tabloids carrying Hollywood and Reno insets, thrusts its sex-marked contour before the profile of individual and collective decency! Consider how the darkening moon of rotten politics, cheek by jowl and hand and glove with gangdom, scuds and scowls before the sun of civic righteousness! Consider how the dry and parasitic moon of an arrogant intellectualism stands over the face of the Morning Star, shutting out the radiance, loveliness, and eternity of God even while disclosing its own soulless outlook and brazen impudicity! Consider how the modern industrial moon, constructed of materials as horrible as the Frankenstein of Mrs. Shelley's romance, spins its blinding patterns before the sun of humanness and leaves a product of sackcloth and ashes! Verily, a poet sometimes compresses a volume into a song, as Lucia Trent does in this one:

*"I want to sing lyrics, lyrics, mad as a brook in spring.  
I want to shout the music of flushed adventuring.  
But how can I sing lyrics, I who have seen today  
The stoop of factory women and children kept from play;  
Who have seen a crippled soldier, and watched the fellow try  
To sell his pitiful trinkets to strangers passing by;  
Who have talked to men in irons, fastened like beaten curs,  
And met on steaming highways chains of prisoners;  
And on an open hilltop where the cloak of the sky is wide  
Have seen a tree of horror where a black man died!  
I want to sing lyrics, lyrics, but these have hushed my song.  
I am mute at the world's great sadness and stark at the world's great wrong."*

And yet, without blinking a single terrible moon visible in the heavens and earth of our age, I say that each and all of them are but temporary eclipses of the Super-solar Christ. That physical eclipse, in its totality, lasted but an hundred seconds! Not so brief, by any means, are the dreary, paralyzing, long-drawn-out, sinful moonshadows cast over the Sun of Righteousness—Son of Man and Son of God. But if clouds and darkness are round about his throne,

we know that a thousand years in his sight may tick away on the dial plate of eternity in terms of split seconds. We know, moreover, that God in Christ not only stands within the shadow, keeping watch above his own, but he works within the darkness as well as within the light. Thus do I conclude that the living God compels a twofold confession to issue from human souls.

First: There is the confession of destruction—not with the lips, but with

## Who Wrote Sermon X-2

**T**HE author of this sermon is the pastor of a great church in the midwest. He is the author of several books of sermons and well known to the American public. This is the third in the series of sermons in the identification contest.

Each sermon used comes from a volume issued by one of the cooperating publishers. Our readers are asked to find the book and author. A list of selected sermonic volumes from which

these sermons have been taken appears on page 477 of this issue.

New readers of the magazine may secure the April and May issues containing the first two sermons in the series by sending 25¢ (for the two issues) to the publishers.

To date all authors have been Americans. Two are pastors. One is a college president. Note the list of awards offered successful contestant as listed on page 454. Sermon X-3 will appear in the July issue.

## Sermon Identification Contest

**L**IST below your findings of each month. List author, volume and publisher in which the sermon is found. Within thirty days of publication of Sermon X-7 send us your chart together with an essay of 300 words on the subject "Why I Read Sermons." The awards will be made on the basis of nearest correct report together with the most stimulating essay.

Author	Volume	Publisher
--------	--------	-----------

Sermon X .....	.....	.....
Sermon X-1 .....	.....	.....
Sermon X-2 .....	.....	.....
Sermon X-3 .....	.....	.....
Sermon X-4 .....	.....	.....
Sermon X-5 .....	.....	.....
Sermon X-6 .....	.....	.....
Sermon X-7 .....	.....	.....

Your Name .....

Address .....

Do not report on any one sermon until the entire eight have appeared. Upon request we will send you a list of sermon volumes from which the contest sermons have been taken.

CHURCH MANAGEMENT

Auditorium Building

Cleveland, Ohio

the life. This may take the form of futility, of satiety, of doubt, of pride, of contempt, of misanthropy, of despair in our national and international usages. In brief, it is just the human attitude which makes it easier to believe a lie than the truth! And, my masters, if this is not hell, we needs must pray, earnestly, to be delivered from the real thing! For when I see apparently sensible and normal human beings, some of them positively brilliant in mental spots, eagerly feeding upon the kind of so-called intellectual and spiritual pabulum they do feed upon, utterly ignoring the authentic moral values which become creatively new to those seriously putting them to the test, is not one witnessing a modern obsession akin to demonic possession of thousands of years ago? Oh, yes! We may apologize for ourselves and our fellows in all the verbal "patterns" we are inventing with an ingenuity that threatens to discredit even the methods of wish-fulfillment; but we shall reap, as we are now reaping, a harvest of confusion, indirection, and spiritual wilderness-wandering that we energetically sow in the deserts of doom and death. And is not this a part of the destruction confessed, in words and acts, by any civilization that forgets God?

Second: There is the confession unto salvation; it is the life-producing reality within the process of "being saved." But within the process, hidden, it may be, but irresistibly self-disclosing, dwells the forming, moving, shaping, directing Spirit of God. And more millions of people, I verily believe, are today the subjects of this ample and ageless salvation than any age the sun ever shone upon. Better still, they are more sensitive to righteousness; they are more responsive to world-obligations, they are more dedicated to human well-being here and now; they are more determined to live and die, if need be, in the actual as well as the theoretical outlawry of war; they are more keen-eyed for the souls living under variously coloured skins; they are more alive to the necessity and privilege of serving the children and youth of the world. Therefore, I think the enterprising journalist who, in his meanderings of 16,000 miles, found only one man who gets anything out of the Christian religion, avows entirely too much! I think he must have been overmuch in the company of gangsters, bootleggers, misbehaviourists, and atheists! For no unbiased seeker may go very far without finding souls who love God, worship God, serve God, and who rejoice in the Christian God with joy unspeakable and full of glory. It is these, the wide earth across, who verify the healing reality and life-producing power of the Super-solar Light—even the Christ of God, the following of Whom inevitably brings the light of life into the vast and various relations of the human soul.

It is not profits that cause depressions, but the struggle for profits in a social and economic system where money-profits are a physical and mathematical impossibility.—*Prof. Harry Pratt Fairchild.*

Take the matter of book jackets. The great majority of books published in America today are literally clothed in lies.—*T. S. Matthews.*

## Atlanta Churches go to Schools for Prospects

### SURVEY CARD GREATER ATLANTA PUBLIC SCHOOLS

THIS SURVEY is being sponsored by the combined churches of the metropolitan area. Information will be available to the respective churches indicated on these cards. Privacy of each child in the school room will be respected.

1. Name .....
2. Address .....
3. Phone ..... Sex .....
4. What Sunday School do you attend? .....
5. During the past four Sundays how many times have you been present at Sunday School? .....
6. On how many of these same Sundays did you attend either morning or evening church services? .....
7. If you are a church member, please specify which congregation. If not a member, write "none."
  
8. Please state your parents' local church membership or preference. If none, write "none."
  
- Father's church .....
- Mother's church .....
  
9. Please give the occupation of your parents. If not employed, write "none."
  
- Father's occupation .....
- Mother's occupation .....
  
- Public school ..... Grade .....

**T**HE Evangelical Ministers' Association of Atlanta, Georgia, is engaged in a survey of the city schools which will eventually reach 70,000 children of the city. The effort is to learn the religious heritage and backgrounds of each one and seek, in some way, to bring them into a closer fellowship with the church.

It is a stupendous undertaking with voluntary workers, but, according to the report of April first, the work is constantly moving forward. One hundred and sixty-five of the city's schools had been covered. We are reproducing the card which is being used in the study.

The city has given a friendly reception to the enterprise. The *Atlanta Journal* commented on it editorially, saying:

"Such an endeavor should be heartily welcomed by people who resent indecency and most of all by parents who want their children to grow up with minds and characters proof against ills more destructive than any bodily disease. The extent to which criminal cliques and individuals have circulated obscene matter and laid traps for unguarded youth is appalling to those who have looked into the evidence. Surely, it

is the part of civic wisdom and humanity, to say nothing of parental duty and affection, to array against these vile forces every possible influence that makes for right thinking and right conduct. The churches of Atlanta, irrespective of denomination lines, purpose to do their part, quietly, unselfishly and constructively, in this vitally important work. Homes that value children should cooperate."

### WHAT OF THE FUTURE?

Mr. Max Beerbohm has drawn a picture of the nineteenth century in the person of a large and comfortable man, with side-whiskers and a white tie, looking complacently at his vision of the future. What is it? A larger and still more comfortable man in a larger tie? His companion picture of the twentieth century shows us a young man with a mourning band upon his arm. He is looking into the future and what does he see? A mist—a void, empty save for one thing—a question mark. That is about all there is to be said about the future if you turn aside from Christ and His Church.

W. A. Cameron in *Jesus and the Rising Generation*; Fleming H. Revell Company.

## MINISTERS' HOBBIES

### My Fireplaces

By John D. Clinton, Fayette, Iowa

THEY say that children should not play with fire, but here is a preacher who would be lost if he could not play with fireplaces. My rosary consists of a string of boulders now fashioned into three large places-of-fire.

It all started with a doll house. I made it and electric-lighted it, but up stairs in the doll's den, it still appeared cold. The solution stuck itself right up out of an ash-pile along the river on one Saturday scout hike, in the form of a heavy handled corn-popper with a hole in it. Upside down, with that handle in the air, said handle looked like the smoke pipe, and the hole in the popper, just the place of fire for that cool den. I put it in the doll house with the handle up and out the roof. Incense then placed in the fireplace below allowed smoke to drift up and out to flavor the room with warmth, as well as raise the doll's temperature and the daughter's estimation of dad.

But incense burners are not my hobby. One hundred-twenty men were working with me excavating rooms underneath the old Iowa church, which I had then served 3 months, here in Fayette. The idea of a fireplace as social and worship center, for this coming room, struck me. Upper Iowa University, a college across the street, had graduates spread far and wide. At a student meeting, I



The Church Fireplace

suggested that we attempt to make a world hearth, cementing pieces of as many states and countries together as could be secured. One doctor, a world-traveller, sent me in one mail two pieces; one from the Pyramid of Cheops, the other from the Great Wall of China. John R. Mott, having spent four undergraduate years here at Upper Iowa, was told of the venture. His letter forwarded from New York, caught him in Honolulu. His first chance to answer found him seated on the Steamship Niagara outside a New Zealand port. He enclosed a check on his bank in New York City, saying, "Pick a rock from most anywhere as my field is, literally, the world." Two

long slabs, fashioned as window sills, in a quarry near his boyhood home of Postville, Iowa, were secured, and serve as the mantel.

Speaking about that check might lead you to wonder about the cost of this hobby. Another problem was the marking of the locality upon each rock. Both of these items were solved when a monument sandblaster offered, right after his Memorial Day work on Monuments had passed its seasonal rush in May, to sandblast the locality from which each rock came, for a flat rate per rock. The customary way for such stone cutting is at a letter rate. On, "Eden," a small Iowa community, he made easy money, but when "Paradise, Calif., " came, and, later, "Chestnut Farm, Arlington," he earned every penny. Our congressman wrapped one in a gunny-sack, and sent it to represent "Washington, D. C." The next mail brought another gunny-sack, this time a chunk of volcanic glass from "Napa, Calif., " which again was easy money. Gunny-sacks actually crossed the country, that people might indulge in the popular pastime of throwing rocks at the preacher. But I lost neither flesh nor a cent.

I found a "rock rent" mentioned in the Bible (Matthew 27:51), so I charged each rock-bringer \$2.50 which paid the cost of cement and lettering. An old Englishman stone-mason friend of mine worked 5 days assembling the rocks with me and charged not a cent—doing it all as a labor of love. Then along came Edwin Markham to speak and sing his poems and he autographed his quatrain, "Two At A Fireside," to hang in an honored spot by my Chimney, as he likes to call a fireplace. So that old fireplace struck the fancy of folks. Indian hatchets are buried in it, and over 50 arrow heads picked up by pioneers in the county were given to be cemented in as chinkers. One old man said, "You have about everything but a tomb-stone, and I found one under my house if you want that." I had the sandblaster earn his flat rate again as he turned the sand loose on that old gray slate so that it reads, "Here lies Grandfather Grouch"—yes, hatchets and grandfather are both buried in the Fayette hearth.

As a result, every continent in the world is represented, and last year, after five years of building, we reached the 9 foot ceiling with every state in the Union represented—the sandblasted rocks numbering over 200, thus making a \$500 pile of stone, as a center for many pleasant church activities (including weddings). Fireplace No. 2.

Then our young people needed a church cottage on the summer institute grounds at Clear Lake, Iowa, 100 miles away. Meanwhile, our college had a fire. Gone was an old Science Hall, leaving many nice pieces of limestone,



The Open Air Fireplace

# Essentials responsible for ROYAL preference in CHURCHES



## COMFORT

When you purchase Royal "Lifetime" folding chairs you are assuring your congregation comfortable seats allowing them to think about what you say rather than about how miserable they feel.

## STRENGTH

A rigid construction with adequate bracing in every vital part gives to "Lifetime" Chairs years of economical service.

## OPERATION

The operation of opening and closing is simple and easy.

## STORAGE

"Lifetime" folding chairs may be quickly and compactly stacked, four chairs occupying only 6 inches.

Sample sent  
for  
inspection  
and free  
trial, or send  
for catalog



# Royal

"Lifetime" Folding Chairs

Royal Metal Mfg. Co.  
1144 S. Michigan Blvd., CHICAGO, ILL.

fashioned as window-sills and water-table. Two fine long slabs of the latter, made excellent mantel rocks and three window sills exactly framed the firebox. 50 folks took enough cars to go the 100 miles one day and next day we poured \$400 worth of materials into a keg of nails and built that "House of a Hundred Hands" in one day—except all of the fireplace. But by the close of the second day there was a fire in this chapter two in stone of a preacher's hobby.



Clear Lake Fireplace

Among those cars was a coal-man's truck. He was not bothered with summer deliveries so that he allowed his son to fill the truck with old Science Hall rocks and scout-friends from the Fayette troop. First, those five boys threw out rocks from the lake. Then they put back their shoes and stockings and loaded that truck 5 times. Five tons of rocks at least and 2 days of work was there invested. My old English friend stayed right by with the help this time of another friend, a farmer born in Bavaria. You see I have to put pieces of rock together with peaceful souls from varied parts of the world, to get the proper drafts in my fireplace. And speaking about drafts, this fireplace from foundation to the top of the chimney liner and including the iron damper (which cost \$6) reached the complete total of ten dollars. As designer, I made the same charge as for the Upper Iowa fireplace at home.

## Fireplace No. 3

Fireplace number three came last summer, an outdoor fireplace in the church yard. Scouts again arrived at this pile of rocks. They poured and pounded in and paid for the hearth. With the street commissioner catching the fire-place fever we boarded his truck to visit a gravel bed, taking loads of the stones too coarse for street use. These the boys individually placed to make a pebblestone base, large in area and of Gothic shape. I call it the Hearth of the Helping Hands. The plan was for a border of 70 hand prints made in the concrete (that would save the young-

sters the trouble of coming back and doing it after dark). We planned the celebration one night after supper and old and young arrived to push their hands into that border. The old English mason friend at this fireplace, 8 years after I enlisted him, was now too elderly to lift and build, but here he came with his wife, and their hands are in the hearth. One small boy was extra, after the 70 were in, but we printed him down on one end of the big arc, and made our collection of representative hands around that hearth, just one better than the number at that ancient Pentecostal fire celebration.

An automobile fender was used as a form for the arch of the fire box, and from one side of the arch an iron ring protrudes that shovel and poker may be assisted in upright stance. The ring, and its supporting block of stone, used to stand in front of a Fayette residence, at which the minister or any caller might tie his horse. Now this memorial to the horse, joins the fender arch and the whole-floodlighted with a re-made automobile head-light—provides excellent meeting place for scouts, camp-fire girls, youth feeds and roasts of varied kinds; and at 4 p.m., vespers of summer Sundays. As the bell rings at the hour, a scout touches off his well built fire on that hearth. The organist inside the church begins a 10 minute recital of evening hymns. Folks sit on the shady lawn while smoke curls up and out of that ten-foot stone stack with its center formed by 2 old oil barrels. It keeps me thoroughly on fire about hearths as a hobby. Maybe you are warming up to it.

## "NO DEAD MARCH"

Do you recall those strong words of Mark Pearse, the English minister? Before slipping away—it was in 1929—he sent for his successor in the West London Mission, Rev. Ira Goldhawk, and gave him precise directions for the funeral service. "Please understand," he said, "no mourning, no grief, no gloom, no Dead March. Start the service with 'Praise God, from whom all blessings flow,' and let the stops be out on the organ . . . Remember, I shall be with you and shall join in the singing."

For such a person as that religion is not slavery; it is freedom. It is not a liability; it is an asset. It is not a burden; it is the power to carry burdens. It is not a load; it is a lift. That is what Christ meant it should be! In its deeper and truer sway it becomes just this!

G. Ray Jordon in *Faith That Propels*; Cokesbury Press.

Man has never given the fundamental and universal practice of fraternal charity a real test. Never in the history of the world was this so much needed as now. The brotherhood of man stands for nothing more or less than this—Godlike charity for all.—Rev. Joseph Johnson.

# The Sunday School Hatch\*

A Visual Lesson for Children on Children's Day

By Arnold Carl Westphal, Salem, Ohio

**Objects Needed—**A Japanese Paper Flower.

**Manipulation—**The imported flower is so constructed that various shapes can be produced from it. There are two ways to open the flower from its flat position. It can be opened endways, with point A as a hinge, and it can be opened sideways with point B as a hinge. A little rehearsal will bring a perfect and smooth effect.

#### The Lesson

This is Children's Day. It is the time when flowers have come out of their buds, leaves have come out of the trees, radishes out of the ground, snakes out of the holes, sunburn out of the cheeks, and chicks out of the eggs.

Everything seems to be hatching out to be something.

#### The Egg That Didn't Hatch

A Sunday School teacher had a class of boys. In it was a colored boy. Because of his color, some didn't treat him so kindly. He was sensitive to it, and came to believe he could never be as other boys, because of his color.

The teacher said, "Now this morning, I want all of you to imagine you are eggs and that each will hatch out to be something. Johnnie, you are an egg now, what will you hatch out to be?"

Johnnie said, "I will hatch out to be a doctor."

Another said he would hatch out to be a lawyer, and another said a minister. Then the teacher said to the colored boy, "Sambo, what are you going to hatch out to be?"

Sambo said, "Ise aint going to hatch out, Ise a bad egg."

Well, if Sambo was a bad egg, it wasn't because of his color, but because of his heart.

\*The author will supply the Japanese Flower to any who request it. Address VISUAL EVANGELS, Salem, Ohio, and enclose 15 cents in stamps for mailing.

#### The Egg Flower

I guess you have all heard of the egg plant. (Hold up the flower, flat, unopened.) This is not an egg plant, but it is an egg flower. It probably came into existence in the sunny home of some Japanese peasant.

Now before you can hatch out eggs, you've got to have some eggs. The old question as to which came first, the hen or the egg, was never settled, in some minds, but in this case the eggs came first on the egg flower.

(Open the flower with point A as a hinge, and show the three balls.)

#### The First Hatch

These look like Easter eggs, with their beautiful colors. This White one stands for what you are. This Red one stands for what you ought to be. And this Blue one stands for what you will be. I hope none of these three eggs will prove to be bad eggs like Sambo.

By the way, this first egg has already hatched. (Here give a quick flip of the flower, and the white ball will open, if flower is held straight, and not downward.) Some eggs hatch in three weeks, but this one hatched in a second.

This white flower stands for your body. You were a white clean baby, but you didn't stay a baby long. You have grown like this flower. Your life is opening up, bigger and bigger, with great opportunities before you. But no matter how big and successful you may get to be, I hope you will always stay white, clean, pure, in body.

#### The Second Hatch

The red ball stands for what you ought to be. It stands for the Christian.

Not everybody is a Christian. Becoming a Christian is a birth, but being a Christian is a life. Of course you can't live without being born in body, and the Bible teaches us that you can't live in spirit unless you are born again. (John



The Flowers

# KILGEN Announces . . .

## THE Petit Ensemble

### A TRULY FINE PIPE ORGAN OF SMALL SIZE . . . .

KILGEN\*—with its background of 300 years' experience in fine Organ building—now presents a new achievement in a remarkable Small Organ, beautiful in tone, compact in size, low in price. It is a real Pipe Organ, its tones being entirely produced by Organ pipes.

This new creation has been especially designed to meet the demand for a fine musical instrument suitable for chapels and small churches, and for temporary use until a contemplated large Organ can be purchased. Its musical characteristics, its compactness, and its low cost are truly amazing.

Should you be interested in a large Organ or a small chapel Organ, we invite you to write for literature. A Kilgen factory representative will gladly call to advise you, wholly without obligation.

\*Outstanding Kilgen Organs: Carnegie Hall, New York; Third Baptist Church, St. Louis; Linwood Blvd. Presbyterian Church, Kansas City; St. Paul's M. E. Church, Houston; Ravenswood Evangelical Church, Chicago; Concordia Lutheran Church Rochester, N. Y.; First Christian Church, Newcastle, Pa.; First Congregational Church, Madison, Wisc. and scores of others.

**GEO. KILGEN  
& SON, Inc.  
ST. LOUIS**

NEW YORK » LOS ANGELES  
CHICAGO » DETROIT and  
other principal cities

# ABINGDON

## CHRIST'S Alternative to Communism

By E. STANLEY JONES

"It is a flash from the mind of contemporaneous man to Christ's mind, and is not without a return signal." —Anne Byrd Payson, author of "I Follow the Road."

"Would that every living Christian could read this volume thoughtfully and catch a vision of what a Christian Discipleship really means!" — Dr. Gardner M. Day, in *The Spirit of Missions*.

Net, \$2.00, postpaid

## The Church and Society

By F. ERNEST JOHNSON

"A book that steers clear of reefs of radicalism and the shoals of conservatism. It is conspicuous for its comprehensiveness and balance." —*Southern Churchman*.

"It deserves study and restudy by all who are in a position of leadership and should lead all who love and believe in the church to serious searching of heart." —Dr. William Adams Brown, Union Theological Seminary, New York.

Net, \$1.50, postpaid

At the Better Bookshops

**THE ABINGDON PRESS**  
NEW YORK CINCINNATI CHICAGO  
Boston Pittsburgh Detroit  
Kansas City San Francisco Portland, Ore.

## TO-DAY for family worship

- ★ Breakfast table worship and daily family devotions are being emphasized in more and more homes. You will find TO-DAY a practical, stimulating, monthly devotional guide.
- ★ \$1.00 for two years; 60 cents a year. Address THE WESTMINSTER PRESS, 925-M Witherspoon Building, Philadelphia.

## Magnificent Obsession

By Lloyd C. Douglas

The book that made Lloyd Douglas. At your booksellers. \$2.50.

**WILLETT CLARK & CO.  
NEW YORK CHICAGO**

**BOOKS** Bought, Sold and  
Exchanged

SEND US YOUR LIST

(*Bulletin of Book Bargains free*)

**THE JUDSON PRESS**  
1107 McGee St. Kansas City, Mo.

### Recommended Reading

#### REVEREND JOHN DOE D.D.

By

Edwin McNeil Poteat, Jr.

"What is this affair of preaching? With what currency does the pulpit pay its way—offer just compensation for its still generous board and keep?" In considering these questions Dr. Poteat turns a searching light on his own profession, and offers a spirited challenge to all modern ministers. \$1.25

#### FINDING OURSELVES

By Charles R. Brown

The 34th Book in Harpers Monthly Pulpit by the former Dean of the Divinity School of Yale University \$1.00

**HARPER & BROTHERS**

Publishers • New York

sorrow and sin. All of this life will be over, and the books of this earthly life will be closed forever. (Close flower to original flat position.)

#### The Crown

What then? We are to live in the presence of the King of Kings. We shall be like him, for we shall see him as he is, for there will once again open up to us a new life. This time it will not be the life of a cross bearer, but of a crown wearer.

(Open flower again, using point B as a hinge. If you carefully open the flower, it will look like a crown, with two flowers circling the ball in the center.)

My wish for you on this glad Children's Day is that your white life in body may be crowned with good health and happiness and purity, and that your red life in Christ may be crowned with sacrifice and service, and that your blue life in heaven may be crowned with everlasting life, for Jesus said,

"Be thou faithful unto death and I will give thee a crown of life."

#### COOPERATIVES MOVE INTO SECOND PLACE IN GASOLINE DISTRIBUTION IN MINNESOTA

Consumers' Cooperatives moved into second place in gas and oil distribution in Minnesota in 1934 according to statistics recently released by the Oil Inspector of the State of Minnesota. The cooperatives increased their gasoline sales volume by 5½ million gallons in 1934 to bring their sales total to 29,828,333 gallons for the year. Cooperative sales of distillate doubled during the same period. Cooperative associations showed an increase of 24% in total gallonage of petroleum products while the increase for all distributors in the state was a little over 7%. This indicates a growth three times as rapid as that of private profit distributors.

In rural Minnesota cooperatives distributed 10% of the gasoline, 14% of the kerosene and 12% of the distillate sold in those areas. Independent and old line companies divided the rest of the field about equally. Cooperative distribution in the cities is a more recent development than distribution in rural areas. Only one private profit company had a larger sales volume than the "coops," which moved from third to second place in distribution during the year.

#### "ABOLISH WAR" SEALS

Alan Pressley Wilson, 3925 Frisby Street, Baltimore, Md., has published seals for use on letters in the hope of making people think relative to the evil of warfare. These stickers read:

ABOLISH WAR!

IF WE HAD NO WAR DEBTS HANGING  
OVER US THIS LETTER MIGHT BE SENT  
FOR ONE CENT!

These are offered without cost, obligation or annoying follow-up propaganda. Address the publisher as above.

# BOOK BROADCASTINGS

## What the Writers have to Offer

### Religious Thought

**The New Testament Idea of Revelation**, by Ernest Findlay Scott. Charles Scribner's Sons. 250 pages. \$2.00.

How has man known God? In particular, what answer does the New Testament give to this important question? This book, which is Professor Scott's latest contribution to Biblical scholarship, is an answer to this question. Everyone who is acquainted with his work on the Fourth Gospel, *The Ethical Teachings of Jesus or his Spirit in the New Testament*, will welcome this volume. This volume, like his previous studies, reflects the mind of a mature scholar who has both insight and wisdom which are the result of years of devoted study.

It is a strange fact that although the idea of revelation permeates every book of the New Testament, there can not be found a definition of it. Professor Scott believes that while the older theology has confused the idea of revelation with a mechanical doctrine of inspiration, the more recent inquiry has forgotten it entirely. It is his purpose to enter more deeply into the inner motive of the New Testament writings and recover something of the original idea of the Christian message as a revelation.

Although there have been many books written upon the subject of revelation, most of them have considered the subject from a philosophical or theological point of view. While the author does not minimize the value of this type of study, he has tried to keep from all theories which might lead him to impose some arbitrary construction upon New Testament thought. His aim is to examine the New Testament itself and discover from its actual teaching how its writers conceived of revelation. After the opening chapter which gives a working definition of revelation, Professor Scott traces in the second chapter the ideas of revelation found in the Old Testament. He makes clear how, in the Old Testament, God is revealed in nature, in human experience, in the great personalities and especially in the Hebrew idea of glory. The chapter on the idea of revelation in apocalyptic literature is a sound and thorough study in which he shows that the emphasis upon the future almost cancelled the idea of revelation. At the same time the author shows how this emphasis upon the future prepared the way for that larger conception of revelation which we find in the New Testament.

Professor Scott, apart from Jesus himself, has confined his explicit attention to Paul and John. He believes that what we learn of revelation from the other writings in the New Testament serves only to supplement and sometimes obscure the main Christian idea as set forth by these two outstanding teachers. The chapters entitled Jesus as the Revealer, The New and Old in Revelation, The Conditions of Revelation, The Spirit and the Church contain that quality of intellectual judgment which only a mature scholar is able to give. The study

of the Johannine idea of revelation not only makes clear how God was revealed to the author of the Fourth Gospel but also places this Gospel in the right relationship with the other Gospels. He shows that John was no mere theorist but that he conceived of the idea of revelation in terms of vital experience.

This is a thoughtful and sane book upon a subject which is often presented either in distorted terms or entirely ignored. Every Christian whether minister or layman, will find this study revealing again the secret power of Christianity. It shows with a scholarly understanding yet in simple and clear terms how God was known to the New Testament writers.

W. L. L.

**Speaking of Religion**, by Bruce Curry. Charles Scribner's Sons. 205 pages. \$1.50.

This is a lucid, popular presentation of a critical Christian Liberalism. The author is Professor of Practical Theology in Union Theological Seminary, New York.

Facing the challenge of the Humanists' interpretation of a high religion without God, the writer makes the distinction between "high" and "low" religion the thesis of his book. "High religion" is defined in terms of a critical Christian theism, and the purpose of the volume is to show that such a faith is both possible and necessary. Its distinguishing characteristics are intellectual honesty, ethical sensitivity, and a belief in the primacy of spiritual forces. "Low religion" is marked by an absence of these values.

In working out his theology, the author abandons the old distinction between the natural and the supernatural. God is defined as the Universe Personality. Religious experience is "a response, a recognition, and a realization." Prayer is "a way of giving the best we have to the best we know." Jesus remains "the Master of the centuries," and his appeal is abiding. The basic book of "high religion" is the Bible.

The relation of "high Christianity" to social change, to organized religion, to other faiths, and to various modern trends both within and without the Church is discussed. The attitude of the author toward these problems is that of a critical Liberal, but he is fully aware of the dangers of extreme Protestant Liberalism.

Although the writer occasionally oversimplifies problems—a limitation which he frankly recognizes—this is an admirably clear account of contemporary Christian Liberalism which should commend itself especially to the intelligent layman.

J. C. P.

**Toward Belief**, by Hoxie Neale Fairchild. The Macmillan Company. 157 pages. \$1.75.

This is the interesting *confessio fidei* of an assistant professor on the faculty of Barnard College. It is more than that. It is also a stout defense of the fundamental assumptions of the Christian faith. The author became an

avowed Christian only recently, at the age of forty, but through the previous years he had been slowly working out his pathway of belief. The consequence is that he knows what he believes and has a reason for the faith that is in him. He is not afraid to deal with deep themes, such as free will, immortality, God as Creative Mind, and he writes simply and clearly and always with the intelligentsia in mind. His previous books have dealt with the Romantic Movement and, in a sense, have provided him with a background for the present volume. Professor Fairchild has worked himself through to the Anglo-Catholic position; but he is not seeking converts for that particular niche in the temple of the faith. He makes an earnest plea for those who are outside to come inside. *Toward Belief* is an honest and convincing statement by one who sought and found.

F. F.

**Modern Discoveries Which Help Us To Believe**, by George McCready Price. Fleming H. Revell Company. 209 pages. \$1.50.

An able book, written to show that there are great numbers of objective facts which are on the side of the old-time beliefs. While the treatment is fundamentalist in spirit, and uncompromising in its insistence on the trustworthiness of the biblical witness in archaeology and geology, it is irenic in tone, and fair to the critics. The author is right in affirming that the know-it-all pose of scientists of the days of Darwin and Spencer has given way to a more cautious attitude in dealing with scientific doctrines which confessedly have a supernatural background. One of the attractions of the book is its marshalling of testimonies to theistic faith by leading scientists of the present day. There is even noticeable now a mystic vogue in physics. A divine foot-fall, we may say, is being heard in the shadowland of science. The author, who is a professor in Walla-Walla College, advocates strongly the Flood theory of geology, which, he claims, has already displaced in large measure the day-age theory and the pre-Adamite theory. It is certain he thinks that "the Christian Church must inevitably return to the complete acceptance of both the record of a universal deluge and of the literal creation back of the deluge ruin." In its plan this work consists of a series of questions of a specific nature, each receiving a categorical if not always convincing answer. Its value consists not only in its witness to important truths, but also in its clear delineation of the issues involved in the present controversy between literal and metaphorical expounders of the Bible. Apart from any positive worth it possesses it will serve as a timely check upon arrogant pseudoscientific dogmatisms, and premature conclusions by too easy-going Biblical critics who are evaporating the vital truth out of the written Word of God.

C. A. S. D.

## May Choice of the Religious Book Club

### Social Salvation

A Religious Approach to the Problems of Social Change

by John C. Bennett



A searching, forceful and constructive attempt to clear up the existing confusion about the relation between the salvation of the individual and changing social conditions.

A timely, optimistic and necessary book for every thinking Christian. \$2.00

### April Choice of the Religious Book Club

### The Church

Catholic and Protestant

by Wm. Adams Brown

"A highly useful and thoroughly trustworthy guide to the subject" writes H. P. Van Dusen of this unbiased study of "the differences that matter." \$2.75

### March Choice of the Religious Book Club

### The New Testament Idea of Revelation

by Ernest F. Scott

One of the most suggestive and helpful discussions on an exceedingly difficult subject. . . . A very valuable work. There is not a dull line in the whole volume."

Review and Expositor. \$2.00

### Speaking of Religion

by Bruce Curry

"A notable half-way house for pilgrims on the road to the heights of life."

Lynn Harold Hough. \$1.50

### Christian Fact and Modern Doubt

by George A. Buttrick

"One of the most helpful volumes on the Christian answers to the problem of faith that I know." Bishop Fiske in "The Witness."

\$2.50

for sale at all bookstores

CHARLES SCRIBNER'S SONS, NEW YORK

## Preachers and Preaching

**The Rediscovery of John Wesley**, by George Croft Cell. Henry Holt and Company. 420 pages. \$2.50.

Any man who would write another life of Wesley should be prepared to state good reasons for his action. George Croft Cell, Professor of Historical Theology in Boston University, does this in the preface to his book. We learn that he has been a student of the life and writings of John Wesley for twenty-five years. The present work is not a mushroom growth but is the culmination of this quarter century of study, teaching and lecturing. So while the title warns us that we are to rediscover Wesley, we are prompted to take Professor Cell as our guide on the journey.

We are impressed by his scholarship and evident mastery of the original sources. Besides advancing arguments to support his claims the author rewards us with many interesting sidelights about the father of Methodism. Wesley is presented to us as an original thinker, a scholar who read ten languages, and a theological student who made a practice of reading a solid book in divinity each month. While he was a practical man, a preacher, pastor, organizer, he was also a pioneer in theological thought. Three score years before Schliermacher John Wesley was establishing the system of empirical theology, the theology based upon experience. And a century before Harnack this Fellow of Lincoln College was asking, "What is the nature of Christianity?"

One of the startling claims that Dr. Cell makes is that Wesley was not a mystic. Of course this is a direct contradiction of the common view. John Wesley was an authority on the literature of mysticism on a par with any scholar of today. But as we read the quotations from his writings presented with illuminating comment in two chapters we cannot help but agree that although he was influenced by mystics in early manhood, Wesley was most decidedly not a mystic.

The other thesis set up is that the first Methodist was more of a Calvinist than an Arminian. Here it is easy to be lost in the looseness of theological systems. Arminius and Calvin were not so far apart as their followers were. For while some Arminians made their system into practically a humanism, many of the followers of Calvin had made a marginal part of their leader's system, predestination, into the central core of their theology. Wesley said that God's grace by which we are saved is, "free in all," that is it is the gift of God and is not purchased by man's effort, and that the divine grace is, "free for all." The first is a part of true Calvinism, the second is the essential truth of Arminianism. We have statements of Wesley to the effect that he was quite tolerant with Calvinism and preached little against it. While the above argument may not seem convincing to the person holding the traditional views about Wesley, the reviewer feels that Prof. Cell has proved his case.

Let no one in the future think he knows Wesley unless he has read this interesting and illuminating book.

C. W. B.

**Through Two Generations**, by Horace Mellard DuBose. Fleming H. Revell Company. 160 pages. \$1.50.

**Through Two Generations**, a study in retrospect, is a delightful book of memories of a Bishop (now emeritus) of the Methodist Episcopal Church, South. It is not a biography after the stereotyped fashion. It is rather a story of Bishop DuBose's intellectual and spiritual pilgrimage. He was born in 1858, so you may know that his life has spanned a period of our history which has been fraught with violent upheavals of thought. In a most interesting way Bishop DuBose tells us how he met these times of stress and strain and came through them. In successive chapters he reveals how he thought his way through such problems as evolution, historical criticism of the Bible, social and economic unrest and the temperance question. One can but admire a man who in the busy life of a minister could cover so wide a range of reading. He tells us, for example, that by the time he was twenty-five years old he had read every great poem of the world, from the Rig Veda to the Idylls of Tennyson. Almost every page of the book gives evidence of an enviable mastery of the best literature.

C. R. B.

**The Approach to Jesus**, by Theodore Huggenvik. The Augsburg Pub. House. 135 pages.

This is a study of the age-long question, "Sir, we would see Jesus." This approach was first made with the students of St. Olaf College as they studied the Bible, rather than through the historical records or biographies of Jesus. The aim of the author is to present to seekers after truth the incomparable Christ with whom we may have communion and through whose aid we may approach the Father with forgiveness and acceptance. There are fifteen chapters in the book which show how we may approach Jesus through the Old Testament, through John the Baptist, through the Self-disclosure of Jesus, through the Twelve Apostles, through the friends and enemies of Jesus, through Paul, the Early Church, and Non-Biblical writers. The author presents facts as he sees them upon which one may stand and see the Lord.

The book does not pretend to be an exhaustive treatment but is very suggestive and should be a blessing to all who love the evangelical faith. Busy teachers and ministers will find it full of sermonic material.

T. B. R.

**Morning and Evening**, by J. D. Jones. Harper & Brothers. 319 pages. \$2.00.

The author of this volume of twenty sermons is a leading English preacher and former Moderator of the International Congregational Council. This book impresses one as being typical of good English preaching. Most of the sermons are definitely textual and expository in nature. In the mind of the reviewer the cream of the collection consists of the following titles: After Easter, Christ's Easy Yoke, I Go A-Fishing, and The Procrustean Bed.

This work is easily read, the author is to be complimented upon his literary style. However, we cannot help wondering whether these sermons are as close to life's problems as they ought to be. But expository preaching is always exposed to the danger of being centered in the subject-matter, rather than in the needs of the worshippers. Of course it is unfair to judge the writer of more than half a dozen books upon the basis of this one volume, but this work would

have a greater appeal to the average American minister if the social gospel were more in evidence. Which may be all the more reason why we should read sermons like these occasionally.

C. W. B.

**The Christian Life**, by O. Hallesby. The Augsburg Pub. House. 182 pages.

This is another helpful book by a professor in the Independent Theological Seminary, Oslo, Norway. Other books he has written are *Why I Am a Christian, Prayer Under His Wings and Conscience*. The translation is made by Clarence J. Carlsen. The simple style, clearness and force make his books very desirable. Ministers and teachers will find them very helpful. The author speaks of the Christian Life in the light of the cross in this book. Eleven addresses are here given on timely themes such as Sin and the Sense of Sin, The Power of Christianity, Sickness and Healing, Evangelistic Preaching and Cast Not Away Your Boldness.

The book is delightful reading and will form the basis of a series of studies for a minister and good instruction for a teacher or Church worker.

T. B. R.

**The Inexhaustible Christ**, by Carl Hopkins Elmore. Harper and Brothers. 130 pages. \$1.00.

The author is the minister of a prominent Presbyterian church at Englewood, New Jersey, where, for a dozen years, he has measured himself against the steady demand of a pulpit where only a man of power and quality could last. Of the ten sermons in this book four deal directly with the life of Jesus, his education, his inexhaustible offering, his authority and leadership and his available power in the present world. This last is a stirring Easter sermon. The other six, while they reflect the emphasis of the other four, deal more particularly with our modern personal and spiritual problems, for example, accepting defeat cheerfully. Altogether the reader will find comfort and instruction for his daily living.

F. F.

### The Bible

**Shadow and Substance**, by Victor E. Hoven, The Bethany Press. 183 pages. \$1.50.

The author is professor of Biblical Doctrine, Christian Evidences and Hermeneutics of Northwestern Christian College, Eugene, Oregon. This volume gives the relation between the fundamental types of the Old Testament and the Gospel they prefigure—the type and the antitype. An analysis is made of the Old Testament shadowings of Christ. In the introduction, man's need of divine instruction, God's various methods of teaching, etc., are outlined.

The similarities, differences and characteristics between Adam and Christ are pointed out. The Garden of Eden is described as a type of heaven. The origin and three essentials of sacrifice are mentioned. The immediate and remote purpose of such a type as the flood reveals God's requirements for salvation from sin and enjoyment of what God offers. Abraham's call, faith, obedience and doings contain religious instruction for today. Isaac's fitness as a type of Christ is noticed. Points of comparison between Melchizedek and Christ are discussed. A parallel is drawn between Joseph's humiliation, exaltations and

Christ's. Israel's experiences in Egypt are presented as a type of the New Testament church and their corresponding histories are pointed out. An analysis is made of Moses, the prophet, as a type of Christ, who is likewise a prophet. The Aaronic priesthood in office, dress and duties is typical of Christ as priest and high-priest. David's chief historical characteristics show him to be a distinguished type of Christ as King and Messiah. The four Levitical gifts and sacrifices are designed to picture the various aspects of our salvation and the things involved. The principal characteristics, relationships and qualifications of Aaron's sons with the high-priesthood, are dealt with, along with their New Testament types.

Such symbols as clean and unclean animals, purification at child-birth and leprosy are used to show and to teach the objective consequences of sin and the necessity of purity in both Old and New Testaments. The Jewish Holy Seasons such as the Sabbath, the Passover and other feasts are treated as to their observance, purpose, function, etc. The tabernacle was designed as a type and illustration of the entire Christian institutions so its various names, history, and structure are discussed. The author concludes that God instructed mankind by prophetic pictures such as persons, things, institutions, offices and events, etc. The treatment is conservative.

H. D. H.

**250 Bible Biographies**, by Frank S. Mead. Harper & Brothers. 250 pages. \$2.50.

A brief sketch is given of each one of two hundred and fifty different Bible characters. Their chief characteristics and traits are outlined. Their strength as well as their weakness is pointed out. Their contributions either for good or for ill to posterity are set forth. This book is a portrait gallery of the most important as well as the unimportant Bible characters from Adam to Onesimus. The short half-page comments are thought provoking and intensely interesting. Read this book for its accurate descriptions of character. In his description of Jesus, he says—"Jesus, son of Mary, was of her, but not hers. He was God's wholly. He is the greatest soul of time, arrived in time's fulness to breathe into the corpse of a dead humanity a resurrecting, life-restoring Spirit, giving it direction and abundance, to realize its heavenly origin and divine destination. In his person humanity swept up to a new high-water mark. He was a teacher, putting to blush Plato and Socrates, for in him was all the prophets' teaching, all the truth of all religions, and more. He added a rare finale to teaching: he lived it. He practiced the Sermon on the Mount before he preached it. He was Physician, causing the lame to walk in a new strength, the strength of God; he gave mankind new ears, tuned to hear the whispering voice of a new God; he struck the scales from men's blind eyes, brought God walking to them in their darkness, across the sweet wide meadows of hope. He was Master of Life, glorifying its commonplace, setting every common bush along the wayside afire with God. Master of Death, he snapped the terror of death and made it victory, that we might never fear to die. Men misunderstood him and crucified him. Our world would do the same if He came back."

H. D. H.

**Invest \$10  
for good reading  
this Summer...**

**Cokesbury Suggests**

**✓ CREATIVE CHRISTIANITY**

**Shailer Mathews \$1.50**

Fresh from the press—perhaps the most helpful book written by Dean Mathews. It will lead to a better understanding of the part which Christians must play in today's social and economic upheavals, clarify thinking on many current issues, and stimulate a practical expression of Christian idealism.

**✓ FINANCIAL RECOVERY for the LOCAL CHURCH**

**J. E. Crawford \$1.00**

"The author gives wise counsel. He shows the pastor's part, the laymen's responsibility, how to enlist the constituency. An exceptionally timely and stimulating volume."—*The Presbyterian Tribune*.

**✓ GREAT SERMONS ON EVANGELISM**

**(Kernahan, Comp.) \$1.50**

"There are no shallows here; no pessimism; no doubt or shaking of knees. It is quite a shout from the mountain-top proclaiming that Jesus is Lord, the hope of the world."—*Homiletic Review*. Sermons by Goodell, Banning, Oden, Barnhart, Roth, Downs, Magee, et al.

**✓ ANCIENT WIVES AND MODERN HUSBANDS**

**Clarence E. Macartney \$1.25**

"Unique in confining itself to 'wives' of Scripture. Dr. Macartney illustrates with great force the immeasurable influence for good or evil of womanhood in all ages."—*The Presbyterian*. These sermons make good material for Sunday evening or midweek meetings.

**✓ THE BELOVED PHYSICIAN of TEHERAN**

**(I. M. Yonan) \$1.00**

"Another illustration of the glorious way in which the Gospel works".—*World Outlook*. A thrilling story of an eventful life touching much of Persia—a beacon for Christ in the Near East.

**✓ SERMONS ON THE LORD'S PRAYER**

**Clovis G. Chappell \$1.50**

"To win in the place of prayer is to win everywhere. These sermons will stimulate ministers to a renewed emphasis of prayer in their own life, in their teaching, and in their church."—*Religious Book Club Bulletin*.

**✓ TOWARD THE SUNRISE**

**Dr. B. H. Bruner \$1.50**

"Preachers who like to have suggestions for sermons arranged on the series plan will find this book a godsend. Appropriate texts; a wealth of illustrative material garnered from the literature of the world."—*Christian Evangelist*. Fourteen sermons on Old Testament texts and themes.

**✓ WHEN SORROW COMES**

**Myron Lee Pontius 75c**

"The Angel of Sorrow does not always come clothed in white but here is shown how his darkest hues are touched with the transfiguring light of both the Lord and the Glory of the Lord."—*Dr. Fred'k E. Shannon*.

**COKESBURY PRESS  
NASHVILLE At Your Bookstore**

## NEW HYMN BOOKS FOR A THOUSAND CHURCHES



**O**VER 1,000 churches are stronger spiritually today than they were a year ago because our Free Finance Plans helped them get new song books . . . "Tabernacle Hymns Number Three" encourages congregational singing that reaches the heart and quickens the spiritual pulse . . . The book for the times in your Church and Sunday School. 352 Musical Numbers, 27 pages responsive readings, Bible prayers, etc. . . . This matchless collection of standard hymns and Gospel songs only \$50.00 per 100 in silk cloth binding, title gold embossed; only \$32.50 per 100 in durable paper covers. Prices not prepaid. Fully orchestrated.

Write for returnable sample and FREE folder of New Finance Plans.

**TABERNACLE PUBLISHING COMPANY**  
324-G North Waller Ave., Chicago, Illinois

## Daily Vacation Bible School

BOOKLET FREE. Complete to the smallest detail. Description of Materials, Texts, Methods and Objectives that will help to make your D. V. B. School a Success.

## For Children's Day Programs and Suggestions Cards and Souvenirs

### Dietz "ON TIME" Emblems

Beautiful—Dignified—Economical. Now the Standard Reward Emblem of thousands of Sunday Schools throughout the land.



A yearly Rolled Gold Enamelled Pin with interchangeable numerals from 1 up to 50 years and four quarterly emblems.

Write for Free Samples and Catalogue.

Our new Catalogue is a "Treasure Mine" for the Sunday School worker

**WM. H. DIETZ**  
20 E. Randolph St., Chicago

**The Epistle of Paul to the Galatians**, by George S. Duncan. A volume of the Moffatt New Testament Commentary. Harper & Brothers. LIV/199 pages. \$3.50.

Of the writing of commentaries there is no end, (and some have been a weariness to the flesh), but here is a new one which need make no apology for its existence, if all the volumes are up to the standard of this one. As most readers know, this commentary is edited by Dr. James Moffatt, and is based upon his translation of the New Testament.

Approximately forty pages are devoted to introduction in which questions of date, occasion of writing, destination, purpose, and essential teachings are considered. The author holds that the epistle was written to the churches of South Galatia and places the date between the first missionary journey and the Jerusalem Council. This portion of the book is to be highly recommended.

The method pursued is critical and interpretative. A paragraph is made the basis of study. The explanation is of the type that explains. Preachers who desire a commentary that serves pre-digested homiletical pabulum to them will be disappointed in this one. But the rest of us who have opportunity to use this volume will rejoice that here is a commentary that is both scholarly and very readable.

C. W. B.

**Word Studies in the Old Testament** (Vol. I), by B. A. M. Schapiro, published by the Author, Room 678, Bible House, New York, N. Y. 28 pages. \$0.50.

This is a Hebrew-Christian commentary containing Talmudical and Rabbinical interpretations on the Hebrew words of the Old Testament by the managing director of the Hebrew-Christian Publication Society. The introduction comprises nine pages of the volume in which the Biblical account of creation is upheld to be true and scientifically accurate, the earth being formed in six days of twenty-four hours and seven is believed to be a sacred number. All other scientific explanations of creation are held to be unfounded human theories which obscure rather than enlighten Biblical truths. Evolutionary theories of creation are frowned upon as being unproven. Higher criticism and Modernism are denounced. The characters and experiences of the Jews in the Pentateuch are correctly described and enumerated. The Mosaic authorship of the Pentateuch is upheld. The author is a Hebrew or Jewish-Christian, who believes that Christ is the promised Jewish Messiah and that the Christian religion is true. This booklet is written to fit the peculiar mental training and spiritual needs of the Jews. Six pages are devoted to favorable and complimentary opinions of Hebrew scholars and others, which set forth the merits of the booklet. Then the words studies are given—the Hebrew Text to Genesis 1: 1 (first part) is transliterated, both in Hebrew and English. Next a word analysis of each Hebrew word in the text is given—the Hebrew root of each word with its several meanings and examples of its use in the Hebrew Old Testament and Jewish Talmud are cited. Talmudical and Rabbinical interpretations with notes by the author are given. The Hebrew words are studied, and the Hebrew synonyms and antonyms are given with a few Old Testament cita-

tions. This scholarly book is conservative in its point of view. It is in a handy form so it can easily be carried. It is a very great help to the Hebrew student and the scholar as well as to any one interested in a greater insight to the Old Testament from a converted Jew's point of view.

H. D. H.

## Marriage and Home

**Thinking About Marriage**, by Roy A. Burkhardt. (Association Press.) \$1.75 cloth; \$1.00 paper.

Without doubt one of the most talented members of the staff of the International Council of Religious Education was Roy Burkhardt. Since he has entered the ministry again, he will be one of the first to find his new book is inadequate. But it is not just "another" book for young people who want to know something about sex education, courtship and marriage guidance! There are two parts to this little volume: first, a guide to the thinking of young people about marriage, and, second, a slightly detailed group of suggestions for the treatment of the problems considered by the book.

Burkhardt has done well, but not enough! His first part is too elementary to be useful to the older groups of young people. All the way through there is the feeling that young people must be made to think about such problems. As a matter of fact, young people are constantly thinking about such things, but their thinking certainly is in need of guidance and control.

The second part of the book is excellently done, yet there is not enough of it. However, it must be remembered that this book honestly pretends to be but a guide, and not a dissertation. And yet the price is too high for a guide, even in the cheaper paper binding. To be used successfully by young people's groups it must be used extensively, not just placed in the hands of the leader.

It is our feeling that this little book should be followed by a more carefully developed, analytical, and un-academic treatise upon the factors which make for successful courtship and marriage. Burkhardt's book is but an appetizer, and most young people today can not afford caviar. Every minister would do well to read this book and keep it handy for reference. The author's bibliography is carefully and splendidly prepared, and ministers will find it helpful, especially if there is a well-stocked public library convenient.

N. D. N.

**Foundations of Happiness in Marriage**, by Leland Foster Wood. Roger William Press. Boxed 93 pages. 50¢.

**Marriage and Sexual Harmony**, by Oliver M. Butterfield. Emerson Books, Inc. 40 pages. 50¢.

**Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships**. International Council of Religious Education and Federal Council of Churches. 31 pages. 10¢ each; \$6.00 per 100.

These three small books should be added to the growing valuable list of material dealing with marriage, sex and the home. *Foundations of Happiness in Marriage* offers a general study by secretary of the committee on Marriage and the Home of the Federal Council of Churches. Mr. Wood has devoted some years to the study of this subject. His work is written in a kindly and yet conclusive way. The book is suitable for gift

purposes to those who are about to marry and a marriage certificate suitable for placing in the volume comes with each book. Thus it can serve the use of information and marriage certificate.

*Marriage and Sexual Harmony* is concerned with the same subject but keeps more closely to the subject of sex and the sex act. It would not be correct to say that it is a more frank statement but the inclusion of diagrams makes it appear more as a technical study and it does go more into the psychological and physical reactions to the sex act.

The third item, the bibliography is a fairly complete listing of the periodical and book literature on marriage, parenthood and the home. It will be a necessary source book to ministers and other social workers in the field. It is not inclusive but, perhaps, more so than any similar leaflet issued to date.

W. H. L.

### Various Topics

**The Delightful Diversion**, by Reginald Brewer. The Macmillan Company. 320 pages. \$3.00.

The author of this volume rides a hobby which he feels is a delightful thing. He is a collector of rare books and first editions. He tells the reader somewhat of his own interest and gives a lot of information on the subject, in general. The collecting of books has about everything in it which a hobby should have. It is not a new fad, it is concerned with historical perspective, and it may become financially profitable. Valuable prizes may be found in small packages, every attic may offer something worth while and, at the same time, there is a fairly well established exchange established to cooperate with the collector.

It is not a hobby for one to rush in without some preparation. First editions are deceiving, even the best dealers make their mistakes. Unless one steps carefully he can invest a lot of money in books which have no marketable value. But it is a wonderful field for the book lover, the one who knows paper, type faces, bindings and the other things so important to a book. And there are available reference works to help in judging the value.

One thing brought out in Mr. Brewster's volume is that few books are valuable simply because they are old. On the other hand many books of comparatively recent origin have a value. A first edition of *Sister Carrie* by Theodore Dreiser, published in 1900 has a value of \$25.00. A first edition of *Science and Health* by Mary Baker Eddy, if it contains the errata slip may be worth \$500.00. A first edition of *Renaissance* by Edna St. Vincent Millay, published in 1917 has a value of \$65.00.

In the appendix of the volume the author lists six hundred American first editions which are sought. A price, selected by recent sales experiences, is given with each of these volumes. There will be many readers who will be stimulated into first edition collecting through the reading of this book.

W. H. L.

**War is a Racket**, by Smedley D. Butler. Round Table Press. 52 pages. \$1.00.

In the pages of this small book is the dynamic philosophy of General Butler. He is against war, against the commercial and industrial rackets which thrive on it, against the military order which

perpetuates the military system. But he feels that war is inevitable. There are three steps to his plan to smash the war racket. 1. Take the profit out of war. 2. Permit the youth of the land to decide whether or not there should be war. 3. Limit our military forces to home defense.

For General Butler's assault on the war racket we are thankful. But we regret its nationalism. There are some of us who feel that the only way out of war is through the promotion of international understanding and friendship which he seems to fear only second to war itself.

W. H. L.

**Early Episcopal Sunday Schools, 1814 to 1865**, by the Rev. Clifton H. Brewer. B. D., Ph. D. Morehouse Publishing Co. 179 pages. \$1.50.

"History," said a great teacher, "is a record of what man has thought and done in the making of progress." This volume throws light not only on the progress in the Christian training of boys and girls in the Episcopal church but in all churches.

One does not realize how much advance there has been made in our church school program until he reads a book like this. In the early days Sunday schools were mainly for very poor children. The lessons were little more than memory work and catechetical instruction. The superintendent was very much of an autocrat. Teachers were rather inclined to patronize their pupils. The church itself was somewhat suspicious of this new enterprise. They asked, "Were Sunday schools really the churchly thing?" There were no educational buildings. The pictures, several copies of which appear in this book, were quite impossible. The hymns even the middle of the last century we would not think of using today. Such sepulchral stanzas as these appear:

Many, since last we gathered here,  
Have passed away like flowers:  
Perhaps,—before another year,  
Their dwelling may be ours!

Some of the faults of the early schools still persist here and there. The problems they faced of getting the home to cooperate and getting adequate and well equipped teachers are still real problems. The abiding worth of the early schools was not their methods or tools but the Christian touch of teachers upon boys and girls.

J. E. R.

**Christ Victorious**, by P. C. Herbert. 38 pages. 25c.

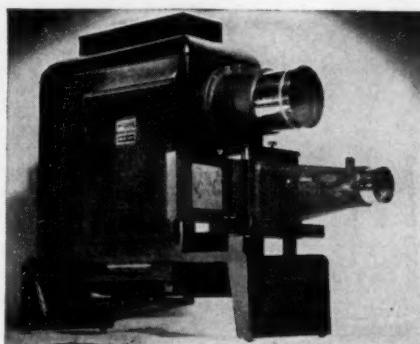
This booklet is the result of more than twenty years study on the book of Revelation. It is divided into four chapters together with an introduction and foreword. It can easily be read in one evening.

The ten things mentioned by the author as essential to an understanding of Revelation are (1) the meaning of Jesus' prediction of Jerusalem's fall, (2) world conditions at that time, (3) the purpose of writing, (4) the meaning of apocalypse, (5) meaning of the symbols used, (6) literary form of the book, (7) consistent eschatology, (8) history of Millennialism, (9) how to interpret the Bible, (10) meaning of prophecy.

This booklet should be read and be reckoned with by all the readers of Revelation, regardless of what their views of prophecy and the apocalypse might be.

H. D. H.

The LRM Balopticon for slides and opaque objects



## How a BALOPTICON

Can Help Your Church and Sunday School

A BALOPTICON is an absolute necessity in every church which is carrying on a forward looking campaign of religious education. Every pastor, every Sunday School superintendent and every teacher should have a copy of special Bulletin E-151 which explains in detail how and why Balopticons can help you educate your people better. This valuable bulletin even suggests how you can raise funds for a Balopticon—Send for it at once—absolutely free—no obligation. Bausch & Lomb Optical Co., 694 St. Paul Street, Rochester, N. Y.

## Special Bulletin FREE

Bausch & Lomb Optical Co.,  
694 St. Paul Street,  
Rochester, N. Y.

Please send me free Special Bulletin E-151 at once.

Name .....

Address .....

Title .....

# BAUSCH & LOMB

## ELIMINATES ALL UP-KEEP COST

The Sheldon All-Aluminum Bulletin eliminates all upkeep costs—forever. Install it and forget it. Write today for information on this modern type bulletin.

## ELECTRIC LIGHTED CROSSES

Constructed of Alcoa Satin-finished aluminum and white opalite glass. No rust or corrosion. Color permanent. Write for descriptive literature.

PRICE \$18.00—Delivery Extra

**The Ashtabula Sign Co., Inc.**  
Box 136C Ashtabula Ohio

## MONEY

It's easy to raise money for your church with Woolverton methods. Let us show you samples and plans.

## BULLETINS

A different bulletin cover for each Sunday or a supply printed to your order. Request samples.

## PRINTING

On your next printing order, write for our quotations. Our specialized plant may save you money.

**The Woolverton Printing Company**  
Cedar Falls, Iowa

## Use of Church Property

**M**R. W. R. DUMZWEILER, Executive Secretary of the Church of the Saviour, (Methodist), Cleveland, Ohio, recently made an informal survey of some of the larger churches of the city to learn their methods of regulating the physical property. The survey was used as the basis of recommendation to his own church board. The findings will be of general interest to our readers who face similar problems.

### BOOKINGS OF ACTIVITIES

Most churches book at least a week in advance.

**Church of the Covenant**—All activities are booked from one month to a year in advance. Very rarely are activities booked less than a week in advance. Should a group come without reservations, it must take what it can get, and this is discouraged. Detailed typewritten instructions are prepared for the Superintendent of Buildings.

**Epworth Euclid**—All activities must be booked in advance. One month notice requested. Detailed church program is set up on an annual basis. The custodians get a typewritten order on Monday morning for the week, which includes the following Sunday, for all activities. Detailed instructions must accompany each booking.

**First Unitarian**—All special events are booked one month in advance and regular meetings are booked several months to a year in advance.

**Fairmount Presbyterian**—Reservations for activities are taken one month in advance.

**Pilgrim Congregational**—All activities must be booked in advance. Some activities six months to a year.

**Euclid Ave. Baptist**—Booked through House Committee or office in advance, one week, month or year.

**Lakewood Methodist**—All activities must be booked in advance one week or a month.

**Old Stone**—All activities must be booked in advance. Like to have two weeks notice.

**First Baptist**—All activities must be booked through office a week in advance.

**St. Paul's Episcopal**—All activities must be booked in advance.

**Church of the Saviour**—We recommend all activities for all organizations desiring to hold a meeting or other activity in the Church Building, must book same through the church office one week in advance, stating day and hour and purpose of the gathering, room desired

and other plans and arrangements given in detail.

### CHURCH CLOSING

Most churches close certain evenings during the week.

**Church of the Covenant**—Building is open every day, but it is the general policy to have no appointments on Saturday afternoon. It is open Monday, Wednesday and Friday nights. Church closed on Tuesday, Thursday and Saturday nights, and no activities are booked. The building closes at 10 o'clock unless there is a very special meeting going on. Activities after 10 P. M. discouraged. Activities are grouped, very often setting up of tables takes care of two occasions.

**Fairmount Presbyterian**—Church open 8 to 5, evenings when necessary.

**Pilgrim Congregational**—Do not book anything for Monday or Saturday. More activities in five days than they formerly had in seven. Church and office is closed all day Saturday.

**Euclid Avenue Baptist**—Closed Tuesday-Thursday and Saturday evenings last year. Try to close Wednesday also. Group activities. Monday for business meetings of all departments. Friday night church supper—choir rehearsals—Prayer meeting.

**Lakewood Methodist Episcopal**—The building closes promptly at 11 P. M. All programs must be concluded and building cleared out by that hour. Closed last year Monday and Thursday evenings.

**Old Stone Church**—Plan to close two weeks a month, Monday, Wednesday and Friday, and the other two weeks Wednesday, Friday. Thursday night church is closed every week.

**First Baptist**—Close Monday and Tuesday all day and evening. Discourage bookings for Saturday. Never have suppers, parties or plays on Saturday.

**First Unitarian**—Open every day and evening except Monday and Saturday. Do not book anything for Saturday.

**Epworth Euclid**—Office closes at noon Saturday and building closed on Saturday.

**St. Paul's Episcopal**—Plan to close Monday and Saturday evenings. Also try to close Thursday as far as possible.

### LOANING OF EQUIPMENT

**Church of the Covenant**—Does not loan out tables, chairs, dishes, linen, etc. Church organizations may use equipment if they are responsible. No equipment is loaned to individuals.

**Lakewood Methodist Church**—Discourage loaning of equipment. Cleared through Woman's Association. Organizations usually use equipment at church. A service charge of 1c for each person served is made by Woman's Association.

**Pilgrim Congregational**—Equipment is loaned to individuals, not to organizations.

**Old Stone Church**—Are not asked to loan out equipment.

**Euclid Avenue Baptist**—Church organizations may take out equipment. Do not loan equipment to outside organizations.

**1st Unitarian**—Church organizations may take equipment. No charge is made. Do not have request for outside organizations to borrow.

**Epworth Euclid**—Equipment is used at the church.

**First Baptist**—Policy is not to let any one take equipment from building.

**Fairmount Presbyterian**—Does loan equipment if necessary. Does not happen very often.

**St. Paul's Episcopal**—Equipment is loaned out, although it is discouraged. Does not loan to outside organizations.

### TELEPHONE

Most churches have pay station.  
**Euclid Ave. Baptist**—Pay station.  
**Epworth-Euclid**—Pay Station.

**Church of the Covenant**—Two trunk lines and cordless switch boards, with nine extensions. Pay station for personal calls.

**Lakewood Methodist Episcopal**—Pay station.

**Pilgrim Congregational**—Has one line with four extensions. Box for collection at office phone. No service except between 9:00 A. M.-5 P. M.

**Old Stone**—Do not have pay station. People must pay for all calls. When phone is needed must ask custodian.

**First Unitarian**—Have box and sign near telephone. All calls must be paid for.

**First Baptist**—Have box near telephone. Requests payment for calls.

**Fairmount Presbyterian**—Charge 5¢ for calls. Girl collects at desk.

**St. Paul's**—Pay Station.

### BOY SCOUTS

Most churches do not permit boys to enter building without the Scout Master being present and boys do not meet on Sundays.

**Church of the Covenant**—Boys are not permitted to enter the building without the Scout Masters being present. They do not have keys. Do not meet in their room on Sundays.

**Lakewood M. E. Church**—Boy Scouts do not meet in Church building. Meet in old house in rear of church. Do not meet without supervision. Do not meet Sundays.

Pilgrim Congregational—They do not allow the Boys in building without Scout Master being present. They do not have keys to building.

Old Stone Church—Do not have Boy Scouts.

Euclid Ave. Baptist—Do not come unless accompanied by Scout Master. They do not have key. Do not meet on Sunday.

First Unitarian—Boys are not supposed to enter unless Scout Master is present. Do not enter building on Sunday.

Epworth Euclid—Boys do not come in unless Scout Master is present. If Scout Master does not come, boys are asked to leave building. Scout Master or boys do not have keys.

First Baptist—Do not allow boys to enter building without Scout Master or Assistant. Do not meet on Sundays.

Fairmount Presbyterian—Scout Masters must be present when boys assemble.

St. Paul's—Boys are not allowed in building without the Scout Master. They do not have keys and do not meet on Sunday.

#### SUNDAY BOOKINGS

Most churches do not book anything which is not of a religious or semi-religious nature.

Church of the Covenant—Does not have rehearsal for plays on Sunday. Anything not of a religious nature is discouraged on Sunday. Boy Scouts do not meet.

Lakewood Methodist Episcopal—Allow rehearsals for religious plays on Sunday. Boy Scouts do not meet on Sunday.

Pilgrim Congregational—Permit rehearsals for plays if play is of a religious nature. Boy Scouts do not meet in building on Sunday.

Old Stone Church—Only meetings of religious nature permitted. Permit play rehearsals if of a religious nature.

Euclid Ave. Baptist—Sunday activities are all of a religious nature. Policy is no rehearsals.

First Unitarian—Permits Sunday rehearsals. Boy Scouts do not meet.

Epworth Euclid—No plays rehearsed on Sunday, and no Saturday night rehearsals permitted. Boy Scouts do not enter the Boy Scout room on Sunday.

First Baptist—Permit rehearsals of a religious nature. Generally discouraged.

Fairmount Presbyterian — Rehearse plays of a religious nature permitted. Boy Scouts do not meet on Sunday.

#### PLAYS—BAZAARS, ETC.

Church of the Covenant—Armistice, Christmas and Easter Pageants at the Vesper Service and other short plays only, nothing heavy or difficult. Janitors do not put up or take down scenery.

Epworth Euclid—Not many plays and

(Now turn to page 469)

# WORSE THAN WAR!

IN THE UNITED STATES ACCIDENTS  
kill more than twice as many per  
year as the total number of U.S.  
soldiers killed in the World War.

## YOU, AS A MINISTER,

can secure **full** accident pro-  
tection throughout your vaca-  
tion and the entire hazard-  
ous summer season until

**OCTOBER**  
*for only*

**\$100**

*For full particu-  
lars mail the  
coupon or a  
card. No ob-  
ligation.  
No agent*

## The Ministers Life & Casualty Union

15th Floor, Wesley Temple Organized 1900

Minneapolis, Minn.

Please send me information concerning your Economy Accident policy as announced in the June issue of *Church Management*.

Name \_\_\_\_\_

Address \_\_\_\_\_

P. O. \_\_\_\_\_ State \_\_\_\_\_

Date of birth \_\_\_\_\_ MONTH DAY YEAR Denomination \_\_\_\_\_

*Life, Accident and Sick Benefit Insurance at Bottom Cost for Clergymen Only.*

## Ministers' Vacation Exchange

This department will be continued through the July issue. Exchange items which appear in this number will be repeated only upon request. New notices which are received on or before June 5th will be inserted.

No charge is made for insertions in this department. It is necessary, however, for post office addresses to be given that no clerical work involve the office of CHURCH MANAGEMENT.

**Lynn, Mass.** Methodist Minister, twelve miles from old Boston, in church of 250 members, desires to exchange pulpits and parsonages for either the month of July or August. Sea shore within two miles. Especially interested in mountainous regions of north or south. Correspondence desired. Roger E. Garland, 376 Broadway, Lynn, Mass.

**Freehold, N. J.** The pastor of the Reformed Church desires information concerning exchanging parsonage and pulpit for two weeks in July and August. Freehold is fifteen miles from the ocean. William Louis Sahler, Freehold, N. J.

**Near Ocean Grove, N. J.** For use of parsonage only, professor in theological seminary will supply pulpit in or near Ocean Grove, N. J. on four Sundays of July. No exchange possible. Dr. R. W. Albright, 1524 Palm Ave., Reading, Pa.

**Columbus, Ohio.** Hustling down-town church; large, modern parsonage overlooking lake, facing park; not far to State University, opportunity to attend summer sessions and lectures. Art galleries, museums and other cultural opportunities. System of municipal play and picnic grounds extending many miles along Scioto river; many interesting drives; 28 miles to Buckeye Lake. Consider exchange anywhere, prefer summer resort, east, north, or far west. Methodist, but any congenial denomination acceptable. Exchange pulpits and parsonages one month or more. July or August, preferably. Some fees may be included. Ray Pierson, 625 Dennison Ave., Columbus, Ohio.

**Methodist Minister**, offers to supply for minister any denomination, in northern Michigan, Wisconsin, Minnesota, or in southwestern Ontario, for the use of parsonage, or would accept honorarium, during month of August. J. P. Alford, Colfax, Ind.

**Methodist Minister in the Famous Shenandoah Valley of Virginia** would consider an exchange with a minister in either the northern or western states for July or August. One service on Sunday. Membership 400. Modern departmentalized Church. Excellent parsonage—modern in every degree. Bathing, boating and fishing. Places of historic in-

terest all around. Scenery unexcelled. Fred B. Wyand, 106 Brown St., Strasburg, Va.

**Galveston, Texas.** First Presbyterian, about 600 members, manse. Ideal summer vacation point for minister needing sea coast. Fishing, bathing, boating, golf and sports of all kinds. Will exchange for months of July or August, preferably the latter, with any minister of conservative views, in any of the mountain states, preferably the Northwest or Canada. Splendid highways make the Northwest and Southwest an easy week's drive apart. Will be glad to supply pastorless church in any of the mountain areas. Wil R. Johnson, First Presbyterian Church, Galveston, Texas.

**Buchanan, W. Va.** Methodist. Exchange correspondence invited. New York and suburbs preferred. I offer ideal vacation opportunity to minister of any congenial denomination. Blue Ridge Mountains at James River. Address C. E. Kirby, Box 236, Buchanan, Va.

**Big Run, Pa.** Pastor of Methodist Episcopal Church located in a delightful village in a beautiful valley in the Allegheny Mountains of Pennsylvania desires to exchange pulpits for the last two Sundays in July and the first Sunday in August with pastor in northern Indiana. Other arrangements to be made. Rev. Milton Thomas, Box A-26, Big Run, Pa.

**Brainerd, Minnesota**, heart of resort region. Congregational minister wishes to exchange during July with pastor in some large city of middle west, preferably Chicago, Milwaukee or Minneapolis. Good modern parsonage with garage and garden. One Sunday service. N. P. Olmsted, 411 Juniper St., Brainerd, Minn.

**Bergenfield, New Jersey.** Reformed Church in America Minister. Will serve church two or three weeks in August anywhere for the use of parsonage. Cannot exchange. Have served Methodist, Baptist, Christian and Congregational with benefit both financially and spiritually to the churches. Harry A. Olson, 77 Smith Ave., Bergenfield, New Jersey.

**Susanville, California.** Baptists. 4,500 feet elevation. At the eastern gateway of the Lassen Volcanic Park. One hour's drive to the lakes and streams of the High Sierras. Would like to exchange with some minister in the vicinity of Evanston, Illinois, for the months of July and August. One service. E. L. Spaulding, Susanville, California.

**Aspen, Colorado.** Methodist minister offers the use of a furnished parsonage during a summer month. No honorarium and no exchange but a fine opportunity to preach in the only Protestant church in the community. Aspen is cool and quiet, plenty of good trout fishing in streams and lakes. Methodist minister with small family preferred. Edwin White, Aspen, Colorado.

### FOR YOUTH EMPHASIS MONTH

(June)

"**DAYS TO COME**," by Marcus L. Bach, is a phantasy depicting the aspirations and dreams of modern youth. The entire action takes place before the altar of a church. The Department of Religious Education of the Disciples Church thought so well of this drama that it purchased a special edition for its own churches. Five characters, plays for twenty minutes. A worship program based on this play is also available. It will be sent without cost to churches ordering five copies. This will give a full hour worship service for children's or youth day.

Single copies 20c — Five copies, with worship program \$1.00

### GUILD OF INSPIRATIONAL DRAMA

404 Auditorium Building

Cleveland, Ohio



**JUNIOR SURPRISE-SERMONS**  
WITH HAND MADE OBJECTS  
ARNOLD CARL WESTPHAL

**JUST THE BOOK FOR USE IN THE VACATION BIBLE SCHOOL**

**24 Sermons for Assembly Periods**

LET A BOYS CLASS MAKE THE OBJECTS FROM THE DRAWINGS PROVIDED. (No equipment needed.) PRICE \$1.50.

ALSO HAVE 75 DIFFERENT SERMONS WITH OBJECTS INCLUDED. Each with a delightful "Surprise."

Free List and Sample

**ARNOLD CARL WESTPHAL — Salem, Ohio**

**Ann Arbor, Michigan.** Associate minister of Methodist Church, 2100 members, desires to supply for minister of any denomination in the New England states, preferably the central portion, for the use of parsonage, or would accept honorarium, during the month of July. We offer use of five room apartment, two blocks from University of Michigan campus. Services in return for the apartment of an educational nature, arrangements to be made by correspondence. University conducts trips to points of interest such as the famous Ford's Village, Saline Valley Co-operative Farms, etc. Good vacation country. **L. Laverne Finch, First Methodist Episcopal Church, Ann Arbor, Michigan.**

**Methodist Episcopal.** Canonsburg, Pa., 670 members, near Pittsburgh, would exchange pulpit and parsonage with a pastor on Eastern coast anywhere from Washington to Boston, for one or two months this summer. **R. S. Harding, Canonsburg, Pa.**

**Waukegan, Illinois.** Assistant pastor of a large Baptist Church desires to supply in a Baptist Pulpit on any Sunday during June, July or August. Can make arrangements to stay one or more weeks. **W. H. Nibbelink, First Baptist Church, Waukegan, Illinois.**

**Church of Scotland, Minister.** First class preacher. Desires to give services in return for use of manse or honorarium. Anywhere on Maine coast or north of Boston. **Professor John Paterson, Drew University, Madison, New Jersey.**

#### BROADER PROGRAM FOR PASTOR'S INSTITUTE

Broadening of the program of the annual Pastors' Institute to include lectures in science, economics, visual education, and archaeology, but retaining major emphasis upon studies of special interest and value to active pastors, has been announced by Associate Professor Charles T. Holman, director of the Institute.

The Institute, conducted under the joint auspices of the Divinity School of the University of Chicago, the Chicago Theological Seminary, and the Disciples Divinity House, will be held this year on the University quadrangles from July 29 to August 4, inclusive.

Noted speakers have been added to the series of evening lectures, including Dr. Arthur H. Compton, Nobel Prize Winner in physics, who will talk on "The Quest of the Cosmic Ray;" and Professor Paul H. Douglas, authority on unemployment insurance, who will lecture on "Legislation for Social Security."

The newer techniques developed in visual education at the University of Chicago will be illustrated by the use of five of the series of talking motion pictures made for use in the "New Plan" instruction in the sciences. The famous film of the Oriental Institute, "The Human Adventure," which shows the work of the Institute's expeditions in the Near East, also will be shown to the pastors.

The condition of the German workers is worse than it has been in the last fifty years. Their average real wage last October was 35 per cent lower than in 1913, and 31 per cent lower than in 1900, and it is certainly not higher now—rather the contrary.—*Robert Dell in "The Nation."*

#### Church Property

(from page 467)

the Committee on Entertainment passes on the character of plays. Period from Three—Building Regulations

Christmas to Easter is reserved for evangelism. Plays are discouraged in period.

First Unitarian—Eight or ten small plays per year. Janitors discouraged from helping to set up scenery or take it down.

Fairmount Presbyterian—Three short plays per year. Do not have organization of players. Have Christmas and Easter plays.

Pilgrim Congregational—Three to six plays per year. Owns fairly complete properties. Janitors construct and take down scenery. Decorating is done by players.

Euclid Ave. Baptist—Do not have many plays, only a few short ones. Organization responsible for decorating. Janitors assist actively.

Lakewood Methodist—Have religious plays during winter season. Janitors help when needed. Musical once a month.

Old Stone Church—Have two or three small 1 or 2 act plays. Organizations do work.

First Baptist—Do not have many plays. Members of the cast put up and take down scenery. Janitors help when necessary.

St. Paul's—Only have a few short plays. Work is done by organizations.

#### KEYS

Most churches do not pass out keys to any one not a member of the Staff. Some churches change their locks from time to time.

Church of the Covenant—Keys are given to certain staff members.

Lakewood Methodist—Keys are given to staff members only.

Pilgrim Congregational—No keys given to anyone not a member of the staff.

Old Stone Church—No keys given to anyone not a member of the staff.

Euclid Ave. Baptist—No one has key except Dr. Walker, Mr. King, Choir Director and Janitor.

First Unitarian—Members of staff only are permitted to have keys.

Epworth Euclid—No one has key except members of staff.

First Baptist—Keys given to staff members only.

Fairmount Presbyterian—Keys are given to staff members and Scout Master.

St. Paul's Episcopal—Keys are given to staff members.

Church of the Saviour—We recommend, as heretofore, that keys be given to staff members only.

#### WEDDINGS

Church of the Covenant—Does not make charge for weddings. Uses chapel

(Now turn to page 471)

#### "Hymns We Love"

A new Hymn-Song Book of 284 Choicest Selections

Prepared by Rev. G. W. Henson, D.D.  
and C. Austin Miles

Everyone has DIGNITY, POWER and BLESSING  
They make for spiritual growth.  
This book is truly different.

An IDEAL Combination.

HYMNS of Adoration and Praise that lift man up to God.

THE CALL OF THE GOSPEL

in songs that bring Jesus down to man.

A REAL AID TO WORSHIP

which is an integral part of life.

AN INCENTIVE TO ACTIVITY

in service, emphasizing the hope and cheer

of Christian experience and brotherhood.

FOR ALL RELIGIOUS MEETINGS

including Sunday Schools which will find

a storehouse of all that is best in appropriate words and music.

VERY LOW Full Cloth \$35 hundred

PRICE      Rope Bristol \$22.50 hundred

More material at lower price than any

other book.

Send for examination copy

**HALL-MACK COMPANY**

21st and Arch Streets, Philadelphia, Pa.

To the  
minister who is  
looking for  
a Scripturally  
sound, proven,  
year-round  
program for  
revitalizing every  
activity of his  
church, here's  
a coupon

#### INQUIRY COUPON

THE VANWARD PLAN, INC.

Barr Building, WASHINGTON, D. C.

Please send us further information.

Church.....

Minister.....

Street.....

City, State.....

that represents  
real opportunity

# ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

## ARE THE CHILDREN SAFE?

One day, according to official program, Queen Victoria made a visit to one of the larger provincial cities of England on an important public function. Among other impressive means of showing their appreciation of the great queen, the city had organized and trained a wonderful choir of four thousand boys and girls. They sang the welcome of the city with most impressive harmony, and the whole occasion was long to be remembered. The next morning when Victoria was back in her palace she sent a message to the mayor of the city. It had no reference to any of the many civic formalities and honors that were shown her. It went out, rather, as a message straight from the nation's heart: "The Queen wishes to know, did the children all get home safely?" I know of few things, of all the many impressive things the great English queen ever did, that made her mean more to me than that. Are the children safe? The nation can not ask a more important question. The Church can not help answer a more vital appeal.

Russell Henry Stafford in *The Homicetic Review*; June, 1934.

## CHRISTIAN TRAINING

Henry Sloane Coffin tells the story of a certain college student who had flung off all the restraints of his home training and seemed to be headed straight for moral disaster. A close friend of his, who had eyes to see and a heart to understand, was reasoning with him about it and urging him to stop. "I feel that I ought to," he replied bluntly, "but I don't want to." He therefore went on for several months, still headed in the wrong direction.

Suddenly he took himself in hand, made an about-face and began to regain the ground he had lost. Some one asked him what had happened. "I just had to quit," he replied. "Something out of my Christian training rose up and grabbed me."

All unwittingly, he used the very term employed by the great apostle in describing his own experience. "I was apprehended"—that is to say, "laid hold upon"—"by Jesus Christ." In the language of psychology, "The influence upon his early years conditioned him." He came around like a ship under the guidance of a skilled pilot and was now headed aright for a useful voyage.

Charles Reynolds Brown in *Have We Outgrown Religion?*; Harper & Brothers.

## ENDURING SATISFACTIONS

In these days of disappointment and disillusionment who are the happiest people, the most successful, the most honored? I venture to say they are the school teachers, college professors and educators in all realms, who are devoting their time and talents to developing into fine manhood and womanhood the youth of our land; the physicians like Wilfred Grenfell who have dedicated their lives to the task of saving other lives; scientists like Albert Einstein and



Paul F. Boller

I sought the Lord, and afterward  
I knew  
He moved my soul to seek Him,  
seeking me;  
It was not I that found, O Savior  
true,  
No, I was found of Thee.

I find, I walk, I love, but, O the  
whole  
Of love is but my answer, Lord,  
to Thee;  
For Thou wert long beforehand  
with my soul,  
Always Thou lovest me.

—Anon. Hymn, c. 1878.

Madame Curie; philosophers like John Dewey; pioneers in the great causes of world peace, economic justice, and the building of a better social order, like Jane Addams and Frances Perkins; artists, poets, sculptors, writers, composers, musicians, and all those who create or interpret that which is beautiful, true and good. All these enduring satisfactions are without money and without price.

Ray Freeman Jenney in *Speaking Boldly*; Fleming H. Revell Company.

## DO WE WITNESS?

Povost Erskine Hill, of Saint Andrew's Cathedral, Aberdeen, recently told the following story: Two men had been partners in business in one of the great cities. One man was a regular attendant at church; the other professed no religion at all. It was a Sunday morning and they met in the same train, the one on his way to church, the other to play golf. As they separated the latter said to his companion, "Look here, So-and-So, when are you going to give up all this hypocrisy about religion and church-going?" "I don't understand you," said the other. "I mean just what I say, when are you going to give up this hypocrisy?" Much offended his companion answered, "What right have you to call my religion hypocrisy?" "Well," said the other, "we have been partners for twenty years. We have met and talked together every day. You know

quite well that if what you profess to believe is true, it is a very hopeless case for me, and yet you have never said one word to help me to be anything different."

Leslie D. Weatherhead in *Discipleship*; The Abingdon Press.

## I HAVE CALLED YOU FRIENDS

A short while ago I went to see my friend, John White, in Kingsmead Close, who is seriously ill, and asked him, "What kind of a night have you had, John?"

"I am afraid," he answered, with a tired look, "I had a good deal of pain." Then his face lighted up, and with awe and reverence in his voice he added these words, "But while I was lying awake, Charlie, I had a wonderful time; for I kept on thinking over that great promise of our Lord, where he says, 'I have called you friends.' Just think of it!"—his voice broke down as he went on, "even if he had called us his servants, that would be much more than we deserve. But he had called us friends. Only think what that means—to be called a friend by him!"

C. F. Andrews in *Christ In The Silence*; The Abingdon Press.

## RELIGION AN OPIATE?

It was Charles Kingsley, the Christian Socialist, who said, "The Bible was turned into a mere constables handbook—an opium dose for keeping beasts of burden patient." But note in passing that it was Charles Kingsley, the Christian, who first gave the world the idea that religion was an opiate, and not Karl Marx, the atheist, to whom credit usually goes. Did Kingsley use it because he saw that while it was true in great measure of the Christian Church through the centuries it was not true when we faced the gospel as Jesus gave it? I noted that the sign, "Religion is the opiate of the people," placed opposite the shrine of the Iberian Virgin in Moscow, now has some of its letters missing, some of them having dropped out during the passing years. Is this symbolic? Did the statement hold true as long as it was directed toward the organized church, especially as it existed in Russia, but is it now falling to pieces as men discover the meaning of the Kingdom of God on earth?

## A SOURCE OF ENRICHMENT

"Three years more and you will be blind" said an oculist, one day, to a young minister at the beginning of his career. It was a staggering statement, but the youth went out from the doctor's office directly to the library to find out what a blind man could do and what other blind men had done. During the next year he read literally hundreds of biographies of the handicapped—the blind, the lame, the halt, and the maimed—and today, though the doctor's prophecy has never come true, the inspiration that came from reading about those who became great in spite of hardships is one of the great sources for the enrichment of his life.

Roy L. Smith in *Suburban Christians*; Harper & Brothers.

### THE WAY OUT OF OUR TROUBLES

Our present troubles come not from being too meek, but from being too militant. History shows conclusively that the battle goes not to the physically strong, nor the race to the mightily swift. Even intellect of itself is of little use. The Chinese spend over a hundred years building the great Chinese Wall—a distance greater than from New York to Chicago—to keep out the barbarians of the north. Yet, when the barbarians got ready to enter, they came through the gates by merely bribing the gate-keepers. When Christians apparently fail, it is due to an attempt to try to ride two horses going in opposite directions at the same time. Many accepted business practices do not conform to this godly spirit; but this does not mean that a policy based upon Love will not work. The meek will ultimately inherit the earth. Love of country and love of family have always been a tremendous force. Surely this same power can be extended to other and larger groups, even nations.

Roger W. Babson in *What About God?*; Fleming H. Revell Company.

### Church Property

(from page 469)

for small weddings. If asked about the cost, a fee for the janitors is requested. Discourages the use of other organists, although it is permitted. Organist's fee indeterminate.

Lakewood Methodist Episcopal Church—Do not charge for weddings. If other minister marries, the minister of the church usually participates. A charge of \$50.00 is made for commencements. A charge of \$25.00 is made for gatherings semi-religious. Discourage other organists in using organ. If outside organist is used must have approval of organist.

Pilgrim Congregational—No charge for outside weddings. Discourage use of outside minister. Try to get fee to take care of custodian. Permit outside organist to use organ.

Old Stone Church—No charge for church. Seldom have outside ministers. Outside organist may play, but discourage.

Euclid Avenue Baptist—No charge made for weddings except a fee for janitors. If outside organist, must get permission from Music Committee.

First Unitarian—No charge for weddings, except \$25.00 for large non-member weddings. No outside organist allowed to play organ.

Epworth Euclid—Most weddings in chapel. No charge to members in chapel or church. Wedding in chapel for non-member is \$5.00 and \$10.00. A charge of \$50.00 is made for church wedding. Allow outside organist in church if competent.

Fairmount Presbyterian—They haven't had weddings where parties were not members of the church for a long time. Price used to range from \$25.00 to \$50.00.

Outside organist may play organ if qualified to play.

St. Paul's Episcopal—Do not charge for weddings. A charge is made for the janitor. Do not permit outside organist.

First Baptist Church—Use of church for weddings. Non-member, use of church with own organist \$75.00. Non-member, use of church with outside organist \$100.00. Informal wedding, use of chapel, \$25.00. Outside organist not permitted.

### CHOIR REHEARSAL

Most choirs do not rehearse in church.

Church of the Covenant—Choir does not use church auditorium for rehearsal. It uses one of the smaller rooms.

Fairmount Presbyterian—No choir. Have soloist.

Pilgrim Congregational—Church not heated for choir rehearsal. They practice in dining-room.

Euclid Ave. Baptist—Choir does not practice in church when artificial heat is required.

Lakewood Methodist—Choir rehearsal and orchestra rehearsal in church auditorium.

Old Stone Church—Have noonday meetings and church is heated. Choir use church.

First Baptist—Use church on Saturday evening.

First Unitarian—Soloist.

Epworth Euclid—Choir rehearsal held in choir room, not in church except the rehearsal night before the musical, which is the first Sunday evening in each month.

St. Paul's Episcopal—Do not heat the church. Use the choir room. Sometimes they go over the anthem in church.

### SMOKING

Lakewood M. E. Church—No smoking inside of building.

Church of the Covenant—Permits smoking on foundation floor—in dining room, gymnasium, etc.

Pilgrim Congregational—Permit smoking by men in some rooms. Card playing and dancing permitted.

Old Stone Church—No smoking in building. "No smoking" signs.

Euclid Ave, Baptist—No smoking in building and no card playing.

First Unitarian — No smoking in church proper. Dancing and smoking in other parts of building.

Epworth Euclid — No smoking permitted in building.

First Baptist—No smoking.

Fairmount Presbyterian—No smoking permitted in church proper. Permitted in other parts of building.

St. Paul's Episcopal—Smoking permitted in some parts of building.

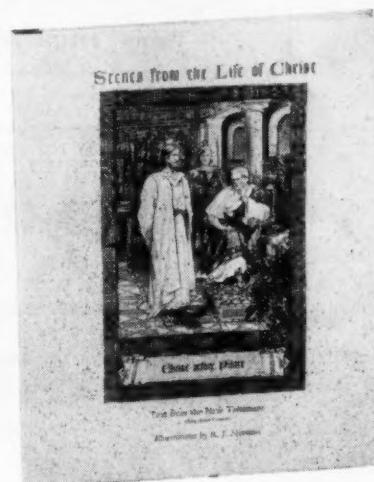


### "My Obligation" Offering Envelopes

An effective and welcome emissary of the Church . . . Designed to regulate Church finances, increase attendance and reduce auditing effort.

Sunday School Envelopes  
Special Offering Envelopes  
Church Record Supplies

**The AMERICAN  
PAPER PRODUCTS CO.**  
EAST LIVERPOOL, OHIO, U.S.A.  
NEW ENGLAND OFFICE  
27 Chilton Rd. (W Roxbury Six) Boston, Mass.



### Scenes from the Life of Christ

THIS beautiful volume presents fifteen scenes from the Life of Christ with accompanying text from the New Testament (King James version).

It includes fifteen reproductions of Mr. R. J. Norman's paintings. The artist, a native of Plymouth, England, has devoted more than fifty years to stained-glass design and ecclesiastical decoration. During these years he has portrayed the characters of Biblical history in assignments for a great number of churches in England and America.

Blue Cloth Binding  
Size 9½ x 12½  
\$2.00 per copy

Order from your book dealer or direct from publishers

**Augsburg Publishing House**  
425-South 4th Street, Minneapolis, Minn.

**COIN  
COLLECTORS  
For  
CHURCHES**

**Dime Inlay Booklets  
Penny Strips  
Banks, Barrels  
Folding Mite Boxes  
Slot Envelopes**

*Send for our Supply Catalog describing all  
GOODENOUGH & WOGLOM CO. Dept. 2, 296 Broadway, New York*

**THE HALL ORGAN CO.  
WEST HAVEN, CONN.**

Each instrument individually designed  
and constructed by Hall craftsmen

• ASK DR. BEAVEN •

I notice in one of your books the suggestion that you used the parsonage for social gatherings from week to week, as a method of fellowship for your people. Can you tell me what ages of people you invited, what games you played, how many came, and how the evenings were conducted?

Our purpose was to give an opportunity for social acquaintance and fellowship, not only between pastor and the members of the church, but between the church members mutually, where they might become acquainted with one another. We set apart the Monday evenings during the winter for a period long enough to cover all the membership. We invited those living in a given section of the city to come on a given night. A card was printed, looking somewhat like a regular invitation, allowing the name and the date and hour to be filled in. In the case of a woman who was a member of our church, but whose husband was not, we invited the husband as well. We invited the children down to twelve years of age, unless they were members of the church at a lesser age than that. In the Baptist denomination few children join before ten or twelve. We put the limit at that age because we found it practically impossible to engage in games that would use all the people present if we had children below that age.

We found that we could ordinarily invite one-third more than the capacity of our house; or in other words, that only about two-thirds of those invited for a given night would actually come. We made arrangements for extra chairs for seating, with one of the undertakers of the church, who would leave chairs at

six o'clock that evening, and pick them up the next morning. He did this for a small price.

When people first arrived we greeted them and some young people wrote their names upon tags and pinned these on to them. Each name was written legibly, and pinned on where it could be read easily by anyone approaching the person. Three or four young women from the district were invited to come early and assist my wife. They attended to this matter of writing the names and pinning on the tags.

Ordinarily the first game was the so-called "bean game." Each person was given ten beans; they entered into conversation with anybody else whom they saw, trying to get the other person to say "Yes" or "No." Anyone who said "Yes" or "No" in a conversation forfeited a bean to the person who tricked him. The object of the game, of course, was to secure the largest number of beans. This was easy and simple; everybody could participate; it broke the ice, created informality, got them all to talking to each other whether they knew each other or not. It gave them an opportunity and an excuse for meeting and starting to talk with others.

Following this, we usually used some such game as this: Take ten well known pictures—copies of paintings or otherwise, having on them no name, pinning them at different places around the various rooms of the house, giving each person a pad and pencil and asking them to identify the pictures as nearly as possible, putting down the name. Or, if preferable, select ten well-known pictures from advertisements, asking the guests to identify the product advertised.

Any form of game of this kind which makes people move around, and which can accommodate few or many, depending on how many have already come, takes up the time until all have gathered.

We then divided them into groups, depending on the number of rooms that we were able to use, in our case, three. Someone was assigned to each room to handle the game. For about an hour or more we played various kinds of games—in groups, guessing games, or other games that called for the people to be seated in groups. Our final game was always the one we called "Going to Church." Someone at a given spot in the circle would begin by saying, "I am going to church next Sunday morning and take (calling his own name clearly) and (then naming the person to his right). Following him, the person at his right would begin, saying, "I am going to church next Sunday morning and take (naming the first person who had spoken, calling his own name clearly, and following it by adding the person at his right). Thus we would proceed, each person naming all those that had been named, and adding the one at the right, until the circle was complete. The net result of this was that every person in the room heard every other person's name called fifteen to twenty times, at the same time that they were looking at the person whose name was called. This fixed the name so firmly in mind that afterward usually twenty per cent of the people in the room could name all the folks in the circle with their eyes shut.

One of the games with which we had many good times was, calling upon some given person to stand up and name, in one minute, the largest possible number of words beginning with a given letter, the letter of the alphabet not indicated until the person was in place and the minute was ready to begin. In this game you can have a contest between the men and the women, which adds a little zest to it.

Following the games, we usually would have either some special music, or the introduction of a special guest, or any little talk that I wanted to give about the matter of fellowship or acquaintance, or the work of the church, this taking only ten or fifteen minutes.

After that we had refreshments, which in in our case were very simple, usually ice cream and wafers. The ice cream was bought under a general contract, well packed; any that we did not use was left in blocks that were unopened, could be returned the next morning. The wafers were bought in large quantities; we could make use of as many as we pleased, and if the crowd was small we did not have to lose any.

Following the refreshments there was a period of good fellowship and general talk around the room; people were asked to get acquainted with those who lived in their own neighborhood, to see if any of them needed transportation in going home, and the evening closed with a "sing" around the piano, beginning usually with popular but old songs, but ending up with hymns, closing with "Blest be the tie that binds" and a good-night benediction.

The net result of this was that, in one evening, Mrs. Beaven and I met from fifty to sixty people; they not only became acquainted with us, but they became acquainted with the other members in their section of the city as well.

## Kilgen Announces New Small Organ "Petit Ensemble"

**A**n organ of new design, called the "Petit Ensemble", has been announced by Geo. Kilgen & Son, Inc., of St. Louis, Missouri. The instrument is a two manual with unusual tonal resources, and an ensemble that has made it known as "The Big Little Organ."

The instrument is unusual in that all tones are produced by the speaking of actual pipes without any recourse being made to reed organ reeds, amplifying devices or loud speakers. There are eighteen (18) Stop Keys, a Crescendo Pedal and a Swell Pedal. The measurements of manuals and pedals conform with the requirements of the A.G.O.

The pipes in the organ are put to use in a manner to provide the greatest variety, and at the same time the maximum of power in ensemble, and it was to achieve this that the Kilgen Brothers and their staff have devoted a number of years of research and experimenting. Those who have heard the organ feel that they have accomplished a signal success.

A special type of blower designed by the Kilgens solves one of the problems in designing the instrument. This blower is silent in operation and is placed in the organ so that installation of the "Petit Ensemble" requires merely placing the instrument in its predetermined location and plugging in an electric light cord.

The instrument can easily be made portable, as it is self-contained. The measurement of the organ shown is width of 5'6", height of 7'3", depth of 2'6", and a total depth including pedal and bench of only 5'. The new "Petit Ensemble" was placed on exhibition at the Kilgen factory during April, and was demonstrated by Charles M. Courboin, the noted Concert Organist, before a most interested audience. Dr. Courboin's artistry and the unusual possibilities of the instrument, when its size is considered, opened the eyes of the audience who heard him play. Both in Bach Fugues and in the lighter pieces which require solo effect, Dr. Courboin declared he found the results far beyond his expectations. To quote Dr. Courboin, he said: "This is a wonderful little instrument, and I am surprised at the complete ensemble obtained in so small a space; one would imagine playing an organ with many more sets of pipes; in my estimation, it is the first small organ that is successful in every respect."

The "Petit Ensemble" has been designed to meet the growing need for small instruments in places where larger ones cannot be accommodated or afforded. It can be used successfully in music studios and chapels. It is pointed out by the builder that it is not to be considered on the same basis as the "orthodox" organ, such as the many large instruments that are being built by this firm for large churches, but it is to fill the need of the small portable and inexpensive organ.

Because of its unusually large ensemble for an organ of this size, due to the remarkable harmonic development given the pipes when voiced, and also due to the unusual treatment of the expression box in which the organ is contained, the instrument is very satisfactory for use in congregational singing and the accompaniments of groups and solos. It can be successfully used in a church of moderate size as well as in



Petit Ensemble

a small chapel; it would be suitable for a chancel organ or for a processional organ; and, of course, is invaluable for use as a temporary organ in a large church until a larger instrument can be purchased.

It can also be had with a built-in reproducing player, for which there is available an extensive library of several hundred rolls. The instrument comes in several different designs, but in each the standard A.G.O. console measurements have been strictly followed.

The first showings of the "Petit Ensemble" have resulted in a number of orders being placed for them. The most recent installation of one of these organs was in Richmond Heights Presbyterian Church, Richmond Heights, Missouri. There is one on display in the Kilgen factory, also in the Kilgen Studio at Steinway Hall, New York, where auditions are being arranged; and there will be others on display at the various Kilgen factory branches.

Musical authorities have been very profuse in their praise of this small organ, and have proclaimed it an example of fine craftsmanship applied to a small organ.

**Make Lectures on Foreign Missions**

## LIVE

LECTURES on what your missionaries are doing in China...India...or any place in the world, can leap to life in your own church with a Spencer Delineascope.



The Spencer Model DC Delineascope is our "best seller" to churches. It projects both glass slides and film slides, giving clear, vivid pictures. A double tilting device permits leveling the picture both horizontally and perpendicularly. Light in weight—can be carried easily.

Write for Folder K-77-C for complete description and prices.  
Please address Dept. T-6

**Spencer Lens Company**

Buffalo, New York



**T**HE work a minister can do unaided is limited to the number of pastoral calls he can make in a day and preach to those who attend church services.

A parish paper makes it possible for every minister to multiply his efforts many times. With a parish paper he can talk to everybody in the community and use his influence toward regular church attendance.

A parish paper keeps the whole community informed, and permits the pastor to extend a glad hand to all. A parish paper will act as an assistant pastor.

Our co-operative plan makes it possible for any church, large or small, city or rural, to have its own local church paper.

**The National Religious Press,**  
Grand Rapids, Mich.  
Send me free of charge full particulars and samples.

Name .....

Street .....

City .....

C.M.:June

**Cedar Point  
on Lake Erie**

Enjoy a happy vacation at "The Playground of the Great Lakes" — June 15 to Sept. 2  
EVERY ENJOYMENT AWAITS YOU. HAPPINESS AND HEALTH HERE REIGN SUPREME!

Largest Hotels on the Great Lakes, 1000 cool, outside rooms, at moderate rates. Finest Bathing Beach in the world, so gradual in slope, a child can enjoy it in safety. There's Fishing, Golf, Tennis, Dancing ... endless attractions for young and old. Our Midway is filled with the latest, clean, modern, enticing novelties. Moderately priced, appetizing meals, as formal or informal as you desire, even to Picnic Grounds.

AUTO TOURISTS — plan your journey with a delightful stay at Cedar Point. Ideal for a day, a week-end or your entire vacation. Free parking space for 6000 cars. Ample garage space.

Reached by rail, interurban or buses to Sandusky; or by auto, Ohio Route 2, U. S. Route 6, or by steamer. "GOODTIME."

MAIL THIS SPECIAL COUPON AT ONCE TO

The G. A. Boeckling Co., Cedar Point, Sandusky, Ohio.  
Please send me, without obligation, your new folder on Cedar Point.

Name \_\_\_\_\_  
Address \_\_\_\_\_

## An Offering Each Day; Keeps the Specter Away



A Natural Bridge Scene  
on Face of Envelope

ANY church which can keep its members consistently giving during the vacation season need not fear the specter of poverty. This Daily Vacation Offering Envelope is made to encourage such giving.

THE envelope 3" x 6" in size, has a slot on the front for silver coins. On the back is a checking calendar for July and August so that the contributor may check his contribution as it is made.

**Prices: 90c per 100; \$4.00 per 500;**

**\$7.50 per 1000**

We suggest that you distribute with the envelope the four page tract "Vacation Symphonies" which carries the same picture and appeals for church loyalty during the vacation months. Sample copy on request.

CHURCH WORLD PRESS, INC.  
Auditorium Building

Cleveland, Ohio

### SOME MORE CHURCH RACKETS

The little note on "Another Church Racket" in the April issue brought some interesting bits of information. One minister writes that some ministers seeking churches, approach church officials suggesting that they are paying a larger salary than they should. The idea grows and the church officials find some plan to let the pastor out. This gives the nose prying gentleman a chance to present his case which he does, pronto.

The editor recently wrote five different churches in an effort to get a hearing for a friend of his. To make sure of reply a stamped, addressed, return envelope was enclosed. The replies were secured but almost each one brought out a different racket which churches are working. Lets take them up, one by one.

Church No. 1. Gave the candidate a hearing. But it developed that the pulpit was not vacant. The pastor was serving another church on some contingent basis. His pastoral relationship was not to be dissolved except the new parish, after a three month's trial period, proved satisfactory.

Church No. 2. Courteous reply but no opening.

Church No. 3. This church pleaded hard times. It would be glad to hear the candidate provided he would not expect any honorarium. He must pay his own expenses and entertain himself while in the town.

Church No. 4. This church pleaded hard times. In fact, its income is so restricted that it cannot consider a married man. It is seeking a young man who does not have to have the promise of a definite income.

Church No. 5. This church found the easiest way of meeting its needs. It found a minister, in business, in a nearby city who was glad "to come out and preach Sundays."

This is probably not a fair cross section of the churches. But it is sufficiently challenging to publish. If the churches seek every loop hole they can to escape the financial burden of the paid ministry, just where may one expect to find honor and virtue?

### NEW RURAL BOOK LIST AVAILABLE

A new list of almost 400 titles of books, pamphlets and periodicals, entitled "A Guide to the Literature of Rural Life," compiled by Benson Y. Landis, has been published in a pamphlet by the Department of Research and Education, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. It is the third edition of the Guide, the first having been brought out in 1929. The purpose of the bibliography continues to be the listing of representative titles of the more recent and accessible works on rural life. Many pamphlets and periodical articles are included. The emphasis is on non-technical material.

Titles are arranged under thirty-six divisions, including works on history, philosophy, biography, poetry, fiction, economics, government, sociology, home-making, planning, health, social work, dramatics, music, the library, education, religion, international relations. The list contains, for example, practically all of the important books now in print on the rural church in the United States. Single copies of the "Guide to the Literature of Rural Life" are available at ten cents each. Rates for quantities on application.

# Church Publicity in the Daily Paper

**S**COTT CHAMBERS, Managing Editor of *The Courier-Times*, New Castle, Indiana, thought that the church page of his paper might be vastly improved if the church writers would conform to certain rules of style and publicity. So he prepared a letter suggesting such rule. The response on the part of the churches was immediate and the change in the format of the church page is impressive. What Mr. Chambers wrote the churches of New Castle will apply with equal force to other cities.

## TO MINISTERS AND OTHERS HANDLING CHURCH NEWS:

In the matter of church news there is a three-way interest: the church, the newspaper and the reader. Happily, whatever benefits one, benefits all three. If the church news can be made more interesting, the reader will be better satisfied, the newspaper will have a better product, and interest in church affairs will be stimulated. This increased interest is our goal.

We are convinced that the time-table style of listing church services is almost without any interest whatever to the readers at large; that it is read only by the person who writes it and a few church board members. It is without value to the reader, the newspaper or the church. Such copy is not acceptable to *The Courier-Times*.

We are concerned in printing church news which is news, for it will interest the reader, make a better newspaper, and stimulate interest in the church.

## Preparation of Copy

It is very desirable that all copy be typewritten and double-spaced. Long-hand copy is acceptable, but should be written very plainly with room left for the editor to make additions or corrections between lines. Write on a standard width paper (8 or 9 inches wide). Write on one side only.

## Policies and Grammar

News must be written in third person. Never say, "Our church," for that would mean *The Courier-Times* church, since a news story is the newspaper speaking. Make complete sentences, writing in narrative or story style.

It is no more permissible to give an opinion in a news story than it is in court. In a news story you merely tell what happened or is going to happen. Any opinion must be in quotation marks and the name of the person who says that used with it. Give full names and use no nicknames. Don't invite the public, thank people or urge a full attendance; it is the newspaper speaking, and it is not for us to invite, thank or urge people.

Use superlatives sparingly. Use a. m., p. m., or o'clock whenever an hour is given. Don't use 7-9 o'clock; hyphens are thus used only in scores. Use 7 to 9 o'clock.

## What Is News

The closest approximation to a definition of news that we know of is: News is anything that interests people, and the greatest news is that which has the greatest interest for the greatest number.

The first paragraph of a news story is called the summary "lead." It sums up the most interesting, significant and important fact of all you have to tell. If you get a good lead, you have a good news story. Get a copy of a newspaper, and analyze the leads of the principal stories on the front page. Note each lead's relation to the rest of the story.

Follow the lead with fuller information about the fact which it states, then add other items.

Read the church page for suggestions for news story about your own church. Here are a few other suggestions for stories:

Formation of any organization within the church; election of officers by any club or society; election and other news of church business sessions; news of district, state or national events in the denomination which affect the local church; any change in the time or nature of a service; a review of the work that is being done by any group within the church; announcement of sermon topic or series of sermons; recreation program of the church; special speaker for any service or program; revival; news of a missionary in whom the church has a special interest; anything special in music; dinners; socials; receptions; seasonal services; any service that is different from the usual; celebration of an anniversary by the church or any of its departments; appointment of committees; plans of any committee; new members; financial successes and troubles and dreams.

*The Courier-Times* earnestly wants to use the news of the churches of Henry County, for it means certain benefits to the readers of this newspaper, to the newspaper itself and to the churches. With your cooperation we can not fail.

Very truly yours,  
SCOTT CHAMBERS, Managing Editor.

## EVERYBODY READS CHURCH MANAGEMENT

Editor Church Management:

I wrote you in January a letter stating that in Philadelphia we do not get ministerial discounts. I must apologize for since I have returned from the Holy Land I find that two large Philadelphia stores that previously told me, "No discounts for ministers here," have both mailed me, during my absence, letters to the effect that from now on I shall be granted a ten per cent ministerial discount. Did some good brother, on the inside, tip them off, or do merchants read *Church Management*?

I also received, with many other letters of protest, a letter from an old friend I thought dead. Yes, it pays to advertise.

Alfred L. Murray.

## UNION LESSON HELPS

on the International Uniform Lessons  
are ROOTED in the BIBLE

...  
**Inspiring  
Practical  
Time-  
Tried**

Free from denominational bias or sectional flavor, Union publications can be used with safety in any Sunday school. Thousands of schools are finding them unusually helpful and interesting. They may be the answer to the Lesson Help problem in your school.

Write today for free specimens

American Sunday-School Union  
1816 Chestnut St. Philadelphia, Pa.



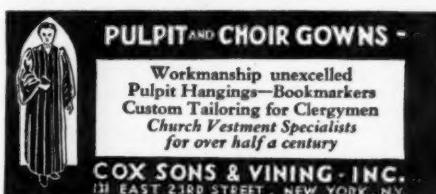
<b>RADIO-MAT</b> Radio-Mat Superette Talk from your screen With your quickly TYPEWRITTEN MESSAGES 50 RADIO-MATS \$1.50 WHITE, AMBER or GREEN Accept no substitute. IS THE STATIONERY OF THE SCREEN	Make Your Own Slides on Your Typewriter—use— <b>RADIO-MATS</b> Write for free samples RADIO-MAT SLIDE CO., INC. 1819 Broadway Dept. A New York, N. Y.
---	--



## Marriage Certificates

Beautifully engraved from steel dies, covers of leather or fabrics with leather finish. A new line—nothing like it. \$2.50 to \$12.00 dozen. Information and certificate sheet upon request.

**CLINT W. LEE COMPANY**  
708 Fourth Avenue, Seattle, Washington





## Bull's-eye for Bulletin Boards

By D. S Coad

Man's acts may cloud the sky, but God's sun keeps shining.

Life produces fruits; are yours bitter or sweet?

It is blessed to practice as we preach.

Temperance shows balance of judgment.

The giving of self is a true gift of friendship.

The new year offers you a chance to prove your worth.

A cultured man makes others feel at ease and at home in his presence.

In every dark sky there is some light.

Revelation is a result as well as a cause.

Better men, not more money, is the need of the hour.

Fruitful lives need both showers and sunshine.

The soul has windows in it; will yours open?

Right daily choices are as important as good daily food.

The breakdown of morality makes freedom a farce.

Hearts attuned to beauty, live in an eternal springtime.

A triumphant spirit dissolves many harassing problems.

It is well to remember past favors in the face of present desires.

## Another Kleiser Contest

Grenville Kleiser, the author, offers a prize of twenty-five dollars for the best essay of about three hundred and fifty words on any subject of useful, helpful, or inspirational value.

**Rules:** Manuscripts must be typewritten and will not be returned. They must be original. A contestant may submit several essays. Open to any one. Contest closes July 1, 1935. Winner's name will appear in *The American Author*, Upland, Indiana, for August 1935. Mail mss. to: Grenville Kleiser, (Essay Contest), One West 72nd Street, New York City.

Here is Mr. Kleiser's specimen essay for your guidance:

### BE AGREEABLE

"Agreeableness is one of life's greatest assets. It opens doors of friendship, opportunity, and achievement. It is the first quality that employers seek in applicants for responsible positions.

"We like agreeable salesmen, lawyers, public speakers, hotel clerks, porters, motormen, bootblacks, barbers, acquaintances, and friends.

"Get the habit of being agreeable—first with yourself. Begin the day with a smile that emanates from inner serenity.

"The real test of your agreeableness and geniality is when everything seems to go against you, when you are confronted by bad business, unprofitable investment, disloyal friends, ill health, frustrated plans. If you can maintain your agreeableness through such experiences you are headed for ultimate victory.

"One way to cultivate agreeableness is to keep your mind inviolate. Make your thought-world harmonious by dwelling upon pleasant things.

"Shut the door of your mind against such insidious enemies as anxiety, fear, jealousy, selfishness, resentment, and hypercriticism.

"Agreeableness arises from mental harmony. It cannot be successfully counterfeited. It is a spontaneous expression of your inmost nature.

"Agreeableness is like a lighted candle that cheers an otherwise dark and desolate room.

"Agreeableness attracts friends and good fortune.

"Agreeableness relieves a tense situation and ventilates a harassed mind as no other power can do so well.

"The day brings its inevitable problems. Cancelled orders, increased taxes, unforeseen disappointments, foolish mistakes, unwarranted interruptions—the best antidote for these is agreeableness.

"If your task is hard, be agreeable.

"If some one tends to 'get on your nerves,' be agreeable.

"If bills are difficult to collect, be agreeable.

"If men malign you, be agreeable.

"If you are about to lose your temper, instantly curb it.

"**BE AGREEABLE!**

## Business Reference Service

THIS service may be most useful to your church. When seeking equipment fill out as the form suggests and mail it to *Church Management*. Your request will be immediately forwarded to manufacturers and dealers of the supplies in which you are interested.

- Bell
- Bibles
- Pulpit
- Bowling Alleys
- Brass or Bronze Tablets
- Bulletin Board
- Chimes
- Choir Vestments
- Church Insurance
- Church Pews
- Cushions
- Electric Sign
- Fence (Ornamental) Protection
- Guest Book
- Heating Plant
- Illuminated Cross
- Lighting Fixtures
- Mimeograph
- Moving Picture Camera
- Moving Picture Machine
- Multigraph
- Office Furniture
- Office Files
- Organ Blower
- Organ (Reed)
- Partitions
- Phones for the Deaf

- Piano
- Pipe Organ
- Projection Machine
- Pulpit Furniture
- Pulpit Vestments
- Radio
- Sermon Builder
- Typewriter
- Voice Amplifier
- Windows
- Worship Art Folder

### WE ARE GOING TO BUILD A NEW CHURCH

It will cost \$ \_\_\_\_\_

Seating capacity \_\_\_\_\_

Architect \_\_\_\_\_

Address \_\_\_\_\_

Chairman Building Committee \_\_\_\_\_

Address \_\_\_\_\_

Items not listed above \_\_\_\_\_

Your Name \_\_\_\_\_

Address \_\_\_\_\_

... Mail to ...

**CHURCH MANAGEMENT BUSINESS BUREAU**  
**Auditorium Building**      **Cleveland, Ohio**

## Book List

**S**ERMONS which appear in the Sermon Identification Contest have been selected from the following volumes. Your local library will probably be able to help you locate these volumes.

- Ames, Edward Scribner, *Letters to God and the Devil* (Harper) \$1.00.  
 Banks, Louis Albert, *Sermons for Reviving* (Revell) \$1.25.  
 Bell, Bernard Iddings, *Men Wanted!* (Harper) \$1.00.  
 Bowie, W. R., *The Inescapable Christ* (Scribner) \$1.50.  
 Bowie, W. R., *Some Open Ways to God* (Scribner) \$1.50.  
 Bowie, Walter Russell, *When Christ Passes By* (Harper) \$1.00.  
 Bruner, B. H., *Great Questions of the Last Week* (Cokesbury) \$1.00.  
 Bruner, B. H., *Toward the Sunrising* (Cokesbury) \$1.50.  
 Brown, Charles R., *Finding Ourselves* (Harper) \$1.00.  
 Buttrick, George A., *The Christian Fact and Modern Doubt* (Scribner) \$2.50.  
 Butzer, Albert G., *You and Yourself* (Harper) \$1.00.  
 Chappell, Clovis G., *Sermons on the Lord's Prayer* (Cokesbury) \$1.50.  
 Chappell, Clovis G., *Sermons from the Parables* (Cokesbury) \$1.50.  
 Chappell, Clovis G., *Sermons from the Psalms* (Cokesbury) \$1.00.  
 Chappell, Clovis G., *The Sermon on the Mount* (Cokesbury) \$1.00.  
 Chappell, Clovis G., *The Village Tragedy* (Cokesbury) \$0.75.  
 Cameron, William A., *Jesus and the Rising Generation* (Revell) \$2.00.  
 Charlton, John E., *Six Minute Stories* (Revell) \$1.50.  
 Cotton, J. Harry, *The Christian Experience of Life* (Revell) \$1.50.  
 Chapman, J. Wilbur, *Awakening Sermons* (Revell) \$1.75.  
 Chapman, J. Wilbur, *Evangelistic Sermons* (Revell) \$1.50.  
 Coffin, Henry Sloane, *God's Turn* (Harper) \$1.00.  
 Culbreth, J. M., *Pathways to Abundant Life* (Cokesbury) \$1.00.  
 English, E. Schuyler, *The Gospel According to Matthew* (Revell) \$1.75.  
 Elmore, Carl H., *The Inexhaustible Christ* (Harper) \$1.00.  
 Fisher, Frederick B., *Can I Know God* (Harper) \$1.00.  
 Fliske, Charles, *From Skepticism to Faith* (Harper) \$1.00.  
 Fosdick, Harry Emerson, *Christianity and Progress* (Revell) \$1.00.  
 Fosdick, Harry Emerson, *The Hope of the World* (Harper) \$1.50.  
 Fosdick, Harry Emerson, *The Secret of Victorious Living* (Harper) \$1.50.  
 Gossip, Arthur J., *The Hero in Thy Soul* —also in Popular edition \$1.00. (Scribner) \$2.50.  
 Gossip, Arthur J., *From the Edge of the Crowd* (Scribner) \$2.50.  
 Gossip, Arthur J., *The Galilean Accent* (Scribner) \$2.50.  
 Gouwens, Teunis E., *The Stirred Nest* (Cokesbury) \$1.00.  
 Goodell, Charles L., *Radiant Reveries* (Revell) \$1.50.  
 Gilkey, Charles W., *Perspectives* (Harper) \$1.00.  
 Hallock, G. B. F. (Editor), *New Sermons for Special Days* (Revell) \$3.00.  
 Hough, Lynn Harold, *The University of Experience* (Harper) \$1.00.
- Holmes, John Haynes, *The Sensible Man's View of Religion* (Harper) \$1.00.  
 Holden, J. Stuart, *A Voice of God* (Revell) \$0.75.  
 Holt, Ivan Lee, *The Return of Spring to Man's Soul* (Harper) \$1.00.  
 House, Edwin L., *The Mind of God* (Revell) \$1.25.  
 Horton, Douglas, *Taking a City* (Harper) \$1.00.  
 Jefferson, Charles E., *Nature Sermons* (Revell) \$1.50.  
 Jefferson, Charles E., *Like a Trumpet* (Harper) \$1.00.  
 Jordan, C. Ray, *Faith That Propels* (Cokesbury) \$1.50.  
 Jordan, C. Ray, *Courage That Propels* (Cokesbury) \$1.00.  
 Jones, J. D., *Morning and Evening* (Harper) \$2.00.  
 Jones, Edgar DeWitt, *Blundering into Paradise* (Harper) \$1.00.  
 Jenkins, Burris, *Let's Build a New World* (Harper) \$1.00.  
 Kirk, Harris Elliott, *A Man of Property* (Harper) \$1.00.  
 Keller, Edward L., *The Question of the Cross* (Cokesbury) \$1.00.  
 Kernahan, A Earl, *Great Sermons on Evangelism* (Cokesbury) \$1.50.  
 Kernahan, A Earl, *Great Sermons for Growing Disciples* (Revell) \$1.50.  
 Kerr, Hugh T., *After He Had Risen* (Revell) \$1.00.  
 Leach, William H. (Editor), *Church Management Prize Sermons* (Cokesbury) \$1.50.  
 Livingston, Paul Y., *Glad Tidings to the Meek* (Revell) \$0.75.  
 Merrill, Boynton, *Arrows of Light* (Harper) \$1.00.  
 Merrill, William Pierson, *We See Jesus* (Harper) \$1.00.  
 Macartney, Clarence Edward, *Ancient Wives and Modern Husbands* (Cokesbury) \$1.25.  
 Macartney, Clarence Edward, *Sermons from Life* (Cokesbury) \$1.50.  
 Macartney, Clarence Edward, *The Way of a Man with a Maid* (Cokesbury) \$1.00.  
 Mather, Thomas Bradley (Editor), *Voice of Living Prophets* (Cokesbury) \$2.00.  
 Morgan, G. Campbell, *Searchlights of the Word* (Revell) \$3.75.  
 Mackenzie, Donald, *Christianity the Paradox of God* (Revell) \$1.50.  
 Mackenzie, W. Douglas, *Paternoster Sheen* (Harper) \$1.00.  
 Moffatt, James, *His Gifts and Promises* (Scribner) \$3.00.  
 Newton, Joseph Fort, *The Angel in the Soul* (Harper) \$1.00.  
 Norwood, Robert, *The Hiding God* (Scribner) \$2.00.  
 Norwood, Robert, *The Steep Ascent* (Scribner) \$2.00.  
 Phillips, Harold Cooke, *Seeing the Invisible* (Harper) \$1.00.  
 Rees, Edward Jeffries, *Christ Speaks from Calvary* (Cokesbury) \$1.00.  
 Robertson, A. T., *Passing on the Torch* (Revell) \$1.75.  
 Robinson, O. J., *Songs of Angels* (Revell) \$1.50.  
 Smith, Roy L., *Suburban Christians* (Harper) \$1.00.  
 Speers, Theodore Cuyler, *The Power of the Commonplace* (Harper) \$1.00.  
 Scherer, Paul, *When God Hides* (Harper) \$1.00.  
 Sockman, Ralph W., *The Unemployed Carpenter* (Harper) \$1.00.

*A NEW Book for the NEW TIMES!*

### TRIUMPHANT SERVICE SONGS

An unparalleled sales record! The most popular song book we have ever published. Rope bristol binding, \$25 per hundred; cloth \$40 per hundred, not prepaid.

Write Dept. CM6 for examination copy.  
 The Rodeheaver Co., Chicago, Ill., Phila. Pa.

## « CHOIR ROBES »



### CAP AND GOWN COMPANY

20 East Jackson  
 Chicago, Illinois  
 Champaign, Ill.

366 Fifth Ave.  
 New York City  
 Columbus, Ohio

BELL & HOWELL  
**Film o**  
*Movie Cameras and Projectors  
 for use in your Church*

### Churches Desiring Organs AT REASONABLE PRICES

... Write ...  
**MAXCY-BARTON ORGAN CO.**  
 Oshkosh, Wis.

  
**Choir Pulpit GOWNS**  
 Draperies, Hangings, etc. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples free. DeMoulin Bros. & Co., 1161 S. 4th St., Greenville, Ill.

**INDIVIDUAL COMMUNION SERVICE**  
  
 Send for Folder and SPECIAL OFFER at low prices. Tray and 36 glasses \$6.50 up. Extra Glasses \$1.00 dozen. Collection and Bread Plates. Pastor's Sick Outfits, etc.  
**THOMAS COMMUNION SERVICE CO., Box 540 Lima, Ohio**

- Shaw, Avery Albert, *Life at Its Best* (Harper) \$1.00.  
 Sizoo, Joseph R., *The Way of Faith* (Harper) \$1.00.  
 Shoemaker, Samuel M., *The Gospel According to You* (Revell) \$1.50.  
 Shannon, Frederick H., *Christ Eternal* (Revell) \$1.50.  
 Stanbury, Walter Albert, *Victories of the Cross* (Cokesbury) \$1.00.  
 Vance, James I., *Let Not Your Heart Be Troubled* (Revell) \$1.25.  
 Ward, J. W. G., *The Refiner's Fire* (Harper) \$1.00.  
 Church World Press, Inc., Publishers of *Church Management*, Auditorium Building, Cleveland, Ohio, can supply you with any of these books upon receipt of the price.

## PREVENT

a musical "let-down" in your choir, following the Easter Season, by investing in good anthems for both general and special occasions.

### VOLUME THREE

Library—contains 27 anthems by Abt, Bach, Hassler, Mendelssohn, Gounod, and others—is not too difficult for the average choir—can be examined without obligation—will serve your general choir needs best.

10 copies \$7.25; 20 copies \$12.00; postage extra

**WRITE FOR RECENT ANNOUNCEMENT**

### The Choir Library, Inc.

*Publishers of the Finest Standard Anthems  
in Volume Form Only*

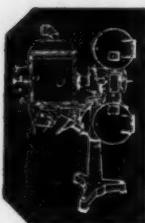
Box 1201

West Lafayette, Indiana

## CHURCH FURNITURE

Complete Sets or Built to Order  
Individual Pieces Write for Catalog

KELTNER MFG., CO., ASHLEY, O.  
SINCE 1869



MOVIE EQUIPMENT. Complete Stock. New and Factory Rebuilt Moving Picture Machines, Sound Equipment, Screens, Booths, Opera Chairs, Spotlights, Stereopticons, Film Cabinets, Portable Projectors, M. P. Cameras, Generator Sets, Reflecting Arc Lamps, Carbons, Tickets, Mazda Lamps and Supplies. Send for Free Catalogue "G."

MOVIE SUPPLY CO., LTD.  
844 So. Wabash Ave., Chicago

**SAVE 25% TO 60%**  
ON GOOD REBUILT

Mimeographs » Typewriters  
SUPPLIES AND SERVICE

Horn Equipment Sales Inc.  
2729 Prospect Ave. Cleveland, Ohio

## CHURCH FURNITURE

### DIRECT FACTORY PRICES

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Sunday School Furniture. We allow for or sell your old equipment.

Catalogue and details on request.

REDINGTON CO. Dept. B SCRANTON, PA.

**COMMUNION WARE OF QUALITY**  
In Aluminum or Silver Plate  
BEST MATERIALS—LOWEST PRICES  
FINEST WORKMANSHIP  
Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.  
ROOM 362 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

## A Genuine Pipe Organ

For the Price of Imitations—  
costs no more than a Good Piano

Wicks Company, builders of famous Cathedral organs, offers a remarkable pipe organ of finest quality at the cost of a good reed organ or piano. Solves all problems of space and expense. Prices as low as \$775.

Representatives wanted in every leading city and county. Write for details stating whether interested in purchase or agency.

• WICKS PIPE ORGAN COMPANY  
DEPT. CM HIGHLAND, ILLINOIS



## Classified For Sale and Exchange

*The Market Place for Men, Ideas, Church Supplies and Service*

Rate for Advertisements inserted in this Department:

Five cents per word; minimum charge, 75 cents

*Address Classified Department*

Forms close 5th of month preceding

CHURCH MANAGEMENT, Auditorium Bldg., Cleveland, O.

For Sale: Cheap—DeVry Type E, 35mm. Also Victor Style Stereopticon film slide adapter. Some films and slides included. Apt. 5, 2300 Beaver Ave., Des Moines, Iowa.

Am I My Brother's Keeper? What Happens

When We Worship? Finding the Stars. Pay It Up. The Empty Pew and other tracts for the times. 60c per hundred. Send five cents for sample packet. Church World Press, Inc., Auditorium Building, Cleveland, Ohio.

Let ZAMBL solve your recreation problem. Educational, entertaining, thrilling. Any number play. Write for particulars. Rev. G. F. Reichel, 2711 So. Logan Ave., Milwaukee, Wis.

Bosch's Outlines make helpful Prayer Meeting Studies. Try them. Mark (20c) Old Testament (25c) Acts (50c). Biblia Press, Springfield, Missouri.

Wedding Books: Marriage Certificates. Ask for catalog, make your selections, ask for samples sent for inspection. Beautiful designs. Good styles. Low prices. Introductory Offer. Send \$1.00 and get 4 certificates in leather. Save 42c. Send \$1.00 and get 8 certificates in art covers. Save 40c. Send \$1.00 and get 4 wedding books. Save 35c. Every one good. Paragon Publishing Co., Lexington, Kentucky.

Stereopticon Slides: Sermons — Lectures — Stories! Seeking the Lost; Prodigal Son; What Think Ye of Christ? Yellowstone Park; David Livingstone; Abraham Lincoln; Ben Hur; Other Wise Man; In His Steps; Sign of the Cross; Her Mother's Bible; One of His Jewels; Pilgrim's Progress; Passion Play; Boy Scouts; Esther; The Man Without a Country. Any song you desire. Slides made to order. Christmas and Easter specials. Postal card brings complete list. Standard Slide Bureau, Oberlin, Ohio.

"The World's Greatest Passion Play," depicting the entire Story of the life of CHRIST. This Crowning Achievement is more elaborate than the OBERAMMERGAU Stage Play, complete story in 5 Reels. (NEW) 16 MM. Safety Film. Religious! Soul-Stirring! Heart-Reaching! Rent or Purchase. Write—Hemenway Film Co., 37 Church St., Boston, Mass.

### HAMMERMILL 20 LB. BOND LETTERHEADS AND ENVELOPES

Printed to Your Order, Neatly Boxed, Prompt and Postpaid

Price per	100	250	500	1000
Letterheads, 20 lb. Bond White or Colors, any size	\$1.00	\$1.75	\$2.50	\$4.00
Envelopes to match, 3½x6½	1.00	1.75	2.50	4.00
Both Letterheads and Envelopes	1.50	2.50	4.00	7.00
Letterheads 8½x11 with Envelopes 4½x9½	2.00	3.00	5.00	9.00
Letterheads 7½x10½ with Envelopes 3½x7½	2.00	3.00	5.00	9.00

We have pleased thousands of churches and pastors. Mimeoograph Bulletins, Programs, Cards, Tickets, Announcements, and all forms used by Church and Pastor. Satisfaction Guaranteed. Send for Samples. BE SATISFIED.

JUST RIGHT STATIONERY J. R. S. JUST RIGHT SERVICE Dept. M., 800 Stewart Ave., COLUMBUS, O.

## The Parsonage Kitchen

### COFFEE - FLAVORED TREATS FOR TEA

By Betty Barclay

When entertaining, you seek something unusual—something that will prove a pleasant surprise, delicious enough to be praised and remembered. It must be flavorful. It must be unusual. It must be economical, these days. It should be easy to prepare.

A delightful flavor may be given both cake and ice cream by using fresh coffee. Try these recipes and you will discover dishes delicious enough to place before your most discriminating guests:

#### Coffee Sponge Cake

$\frac{1}{2}$  cup fresh dated coffee  
 $\frac{3}{4}$  cup cold water  
 3 eggs  
 1 teaspoon vanilla extract  
 $\frac{1}{4}$  cup sugar  
 $\frac{1}{4}$  cup pastry flour  
 1 teaspoon cream of tartar baking powder  
 $\frac{1}{4}$  teaspoon salt

Mix coffee with water and bring to boiling point. Let stand five minutes and strain through fine cheese cloth. Add yolks of eggs and beat until very light. Add vanilla extract and sugar gradually and beat five minutes. Sift flour with baking powder and salt, and mix in gradually. Fold in the stiffly beaten whites. Bake in an ungreased tube pan in a slow oven at 325 degrees F. about 40 minutes. Invert pan until cool. Serve with vanilla ice cream or with whipped cream, sweetened and flavored with a few drops of vanilla extract. Makes 1 nine-inch cake.

#### Coffee Ice Cream

1 package vanilla arrowroot pudding  
 $1\frac{1}{4}$  cups milk  
 $\frac{1}{4}$  cup strong dated coffee  
 1 cup cream  
 $\frac{1}{4}$  cup sugar

Mix vanilla arrowroot pudding with 1 cup milk, coffee and  $\frac{1}{4}$  cup of the cream. Bring to a boil, stirring constantly; add sugar. Cool and pour into refrigerator freezing tray. Let freeze about 1 hour. Mix remaining  $\frac{1}{4}$  cup cream with  $\frac{1}{4}$  cup milk. Whip until stiff. Fold into pudding mixture. Freeze quickly about 3 to 4 hours. Makes about 1 quart.

### Serve the Regulating Foods

By Barbara B. Brooks

In this age of dietetic enlightenment the truly modern housewife knows that the good health of her family depends very largely upon providing a menu that preserves the proper balance between the foods that build and repair body tissue, those that provide energy, and

those that regulate the system and keep it in good working order.

The last group, the regulating foods, are those that are most likely to be neglected. Make sure that your menu provides fresh fruit and two or more green vegetables every day. Serve dishes prepared with bran and whole wheat, cereals that retain the mineral salts and fibre of the grain. If you watch for recipes you'll be surprised at the number and variety of dishes you'll be able to prepare.

Here are two recipes for bran delicacies which will give you a running start:

#### Honey Bran Currant Biscuits

$\frac{1}{2}$  cup all-bran  
 $\frac{3}{4}$  cup milk  
 $\frac{1}{4}$  cup honey  
 2 cups flour  
 4 teaspoons baking powder  
 1 teaspoon salt  
 $\frac{1}{4}$  cup butter  
 $\frac{1}{2}$  cup dried currants

Combine all-bran, milk and honey. Sift together the dry ingredients and cut in the butter. Add to the first mixture and stir. Turn onto floured board, knead lightly, adding the currants. Shape into biscuits. Place on greased pan and bake in a hot oven (425 degrees F.) about 25 minutes. Yields 12 biscuits two and one-half inches in diameter.

#### Bran Spoon Bread

$\frac{1}{2}$  cup corn meal  
 2 cups milk  
 $\frac{1}{2}$  cup all-bran  
 3 eggs  
 1 tablespoon butter  
 3 teaspoons baking powder  
 3 teaspoons sugar  
 1 teaspoon salt

Stir corn meal into  $1\frac{1}{2}$  cups milk and bring to a boil. Remove from fire, add all-bran and cool. Add well-beaten eggs, milk, butter, making powder, sugar and salt. Bake at 400 degrees F., in earthenware pan (2 inch dia.) or pyrex for 25 to 30 minutes.

Speculative theory is poor application, when sympathy and love are needed.

The consciousness of being useful adds buoyancy to life.

Truth must be lived if it is to be learned.

The cultured mind thinks clearly, and without prejudice.

The only adequate cure for the depression is moral recovery.

## new and Different

• "Devotional Hymns" vitalizes the music of your church and school. A convenient all-purpose book of 288 pages. Excellent for evangelical effort; fits right into the church program afterwards. Contains hymns for children and young people and the treasured masterpieces of the ages. Silk maroon cloth, gold binding, \$25.00.

NOTE: If larger book is wanted write for "The Service Hymnal"—a complete service book of 480 pages, \$60 per 100 not prepaid. Both books in round and shaped notes; also complete orchestration.

Returnable sample copies on request. Write today.  
**HOPE PUBLISHING COMPANY**  
 5709-G West Lake Street  
 CHICAGO, ILL.

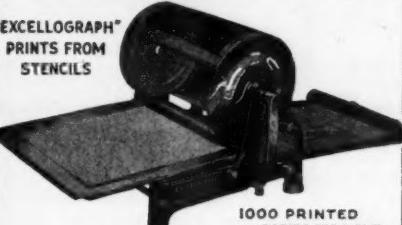
STEP BY STEP AND NEVER IN DEBT



NOW every church can plan to have a modern BEAUTIFUL CHANCEL, then develop it only as fast as budgets will permit. Write for the NEW "KUNDZ" PLAN and our brochure of the finest church furnishings at FACTORY-TO-YOU prices. Address Dept. CM

**THE THEODOR KUNDZ COMPANY**  
 Division of Wood Brothers  
 MAIN AND ELM STREETS, CLEVELAND, OHIO

"EXCELLOGRAPH"  
 PRINTS FROM  
 STENCILS



1000 PRINTED COPIES PER HOUR

EXCELLOGRAPHS AND SUPPLIES  
 "EXCELLOGRAPH DELUXE" prints, (reproduces) ANYTHING Typewritten, Penned, Drawn or Traced. Prints in colors. Prints 25 copies per minute. INSIDE INKING. LOWEST PRICED OPEN DRUM MACHINE ON MARKET. INVESTIGATE "EXCELLOGRAPH." Folder, Work Samples, Testimonials Free.

**Pittsburgh Typewriter & Supply Co.**  
 Suite 515 PITTSBURGH, PA.

## Central University

CORRESPONDENCE SCHOOL established 1896, has enabled hundreds of ministers to continue their university work "in absentia." Competent faculty. Individual instruction. Reasonable fees. Write for further information and catalog.

**CENTRAL UNIVERSITY**  
 Irvington, Indianapolis, Indiana

**CHURCH FURNITURE**  
 Everything for Church and Sunday School use. From Factory to You. Fine catalog free.  
**DeMoulin Bros. & Co.**  
 1163 South 4th St., Greenville, Illinois



*The Divinity School of the University of Chicago, The Chicago Theological Seminary, and the Disciples Divinity House, announce*

**THE FOURTH  
PASTORS  
INSTITUTE  
MONDAY to SUNDAY,  
July 29th to August 4th,  
1935**

**Open to Pastors of all Denominations  
and their Wives**

**LECTURERS AND INSTRUCTORS:**

E. S. Ames, A. G. Baker, A. T. Boisen, W. C. Bower, R. L. Calhoun, Robert Cashman, A. H. Compton, Paul H. Douglas, A. E. Holt, W. A. Irwin, C. S. Patton, D. W. Riddle, W. W. Sweet, H. N. Wieman.

**Registration Fee \$2.00—Entertainment  
in Residence Halls at reasonable rates.**

For further information concerning the Institute and the regular Summer Quarter (First Term, June 17th-July 24th; Second Term, July 25th-Aug. 30th) apply to Dean S. J. Case, The Divinity School, University of Chicago; President Albert W. Palmer, The Chicago Theological Seminary; or Dean E. S. Ames, The Disciples Divinity House, Chicago.

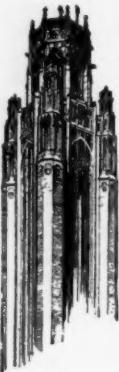
**JUNIATA COLLEGE  
HUNTINGDON, PA.**

**OFFERS THESE CURRICULA:** Liberal Arts, General Science, Pre-Medical, Chemistry, Commerce and Finance, Elementary Education, Home Economics, Foods and Nutrition, Music.

**MINISTERS**  
and ministers' children receive special consideration.

**CHARLES C. ELLIS, Ph.D. D.D.  
President**

**PLANS FOR  
SUMMER STUDY?**



Send for our Summer Quarter Catalogue of varied and stimulating courses for pastors and religious workers. Joint Summer Session with the University of Chicago Divinity School. Full academic credit.

**First term: June 17 to July 24**

**Second term: July 25 to August 30**

Faculty contains distinguished visiting professors from other institutions. Full information on request. Address:

**The Chicago Theological Seminary  
5757 University Ave., Chicago**

**SCHAUFFLER SCHOOL, A COLLEGE FOR WOMEN**

Three Courses: Religious Education, Missionary Training, Social Work.—Degrees of B.S. in R. E. and B.S. in Social Work. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help for those in need. Write R. G. Clapp, D.D., 5115 Fowler Ave., Cleveland, O., for literature or Catalog. Checks solicited for current expenses and endowment.

**As a Matter of Fact  
Says Mark Denham**

Cardinal Mercier, "voice of Belgium", will go down in history not only as a great scholar, philosopher, and scientist, but as one of the world's bravest souls, defending his suffering Belgians during the four long, horrible years of the World War. He was great in majestic self-control, dignified scorn, and loyal, patriotic resistance.

In certain parts of India toothache is "cured" by a peculiarly noisy ceremony. When the afflicted person cannot secure relief through the "skill" of a native doctor, a sorcerer is implored who in turn gathers a group of devil dancers about the patient who make hideous noises on the tom-toms beseeching the "Toothache Devil" to drive out the pain.

Cane sugar is not grown from seeds as many suppose, but from the cut joints taken from the untasseled cane

stalks. Out of every eye-joint buds a sprout. Stalks sometimes grow as high as twenty feet. An acre may yield a little under fifty tons of cane. Some of the by-products are: fertilizer, silage, and fiber for various purposes including celotex building materials.

The International Council of Religious Education was organized at Kansas City in June, 1922, being a merger of the Sunday School Council of Evangelical Denominations and the International Sunday School Association. It is a federation of the churches of more than forty Protestant denominations. Leaders representing these church educational forces cooperate in creating objectives, policies, standards, plans and programs for the Protestant religious groups of the United States and Canada. The Council meets in Chicago in February each year. The Council's head-

**NORTHFIELD  
SUMMER CONFERENCES**

**1935 PROGRAM**

**General Conference . July 27 - Aug. 12**

Paul D. Moody, Chairman  
James M. Black, J. V. Moldenhauer, Lynn Harold Hough, John R. Mott, Adam W. Burnet, T. Z. Koo, James Moffatt, Paul E. Scherer, David R. Porter, Albert D. Belden.

**GIRLS' CONFERENCE . . . . . June 27 - July 1**

**MISSIONARY CONFERENCE . . . . . July 5 - 13**

**RELIGIOUS EDUCATION CONFERENCE . . . . July 15 - 26**

**WESTMINSTER CHOIR SCHOOL . . . . July 23 - Aug. 10**

**CHRISTIAN ENDEAVOR CONFERENCE . . . . Aug. 12 - 19**

**Inspirational • Interdenominational • Recreational**

**Write for EAST NORTHFIELD . . . . Founded by  
Bulletin Massachusetts . . . . D. L. Moody**

**Twenty - Fifth Annual  
SUMMER SCHOOL**

**Auburn Theological Seminary  
Theology and Religious  
Education, Auburn, N. Y.**

**JULY 1 - 18**

Faculty includes A. J. W. Myers, H. F. Rall, Ernest M. Ligon, Ralph W. Sockman, Howard V. Yergin, U. L. Mackey, J. Elmer Russell, Peter I. Wold, Edmund B. Chaffee; Auburn Professors Reed, Hinke, Nichols, Davison, Mason.

Courses in Religious Education, Psychology, Theology, Church History, Parish Problems, Worship, Bible, Sociology, Modern Physics, Religious Drama, Church Music.

*Expenses moderate; write for particulars.*

**THE FREE CHURCH BIBLE  
INSTITUTE AND ACADEMY**

This institution offers the following courses: Two years Bible Course, High School Course, accredited by the University of Illinois, Three-year Seminary Course. Registration Day, Sept. 9.

For Illustrated Catalog Write  
**DR. GUSTAV EDWARDS, Pres.**  
4211 N. Hermitage Ave. Chicago, Ill.  
Phone Buckingham 0970

quarters are 203 North Wabash Avenue, Chicago, Illinois.

War talk would soon stop and the lips of war propagandists would be effectively padlocked if, when the next world war loomed on the horizon and conscription began, the governments concerned at once began to draft not only young soldier-men, but also the older men who manufacture munitions. Let these together with their hired servants, the yellow journalists and statesmen, these who are the murderers of young men in every nation, be sent direct and at once to the front as fodder for the infernal machines which they have made, . . . and war soon would be no more.

Arbor day was first started by J. S. Morton of Nebraska away out on the treeless plains of that mid-west state. The first arbor day was proclaimed in 1872, and later it was annually set on April 22, the birthday anniversary of Mr. Morton. The day is now generally observed by all the states, the states varying the days according to their local climatic conditions. Recently a monument in Mr. Morton's memory has been erected by the state of Nebraska.

## • THE EDITORIAL PAGE •

### If I Were Building a Summer Program

If I were building a summer program for a church. . . Of course I am not. This fact will immediately discount some things which I am saying. But at the same time it removes psychological inhibitions which repress a pastor and give a freedom of expression unhampered by physical fact. Thus the editor can write with utmost freedom.

*I would yield with the season.* Church work has become seasonable. Christmas and Easter are the high points. The new emphasis this year has raised Pentecost to a point nearer its rightful supremacy. But the summer season is naturally one of relaxation. If I were building a program I should not try to keep every service going. I would yield to the season. Every department would be organized for the summer. Many groups might adjourn, with the exception of the summer picnic, until early fall. I would not try to maintain a poorly attended evening service. The church school program should be changed for July, August and possibly September.

*I Would not Yield Quality.* While I should permit a cut in the number of services I would not cut the quality. If there is to be but one service of worship I should try and make it most worth while. Every church has an obligation to keep open during the summer season. Worshipers have a right to expect the best in preaching and the best in music. Never take a vacation on quality.

I would arrange my vacation supplies with good preaching in mind. If the church budget did not permit the payment of a decent honorarium I would plan an exchange so to make sure that the church would have a good pulpit ministry. This idea some churches have of thinking "well, it's summer, let's divide up the Sundays between a few laymen and save money," is an iniquitous thing.

At the same time I would not let the music forget itself during the summer. If the choir and organist must take a vacation I should arrange for a good substitute. Most churches have but themselves to blame for unsatisfactory summer services. They do everything they can to make the services worthless. If a full choir is not available have a good organist and soloist. God requires dignity in worship in summer as in winter.

I would arrange to give the guest preacher a square deal. If an honorarium is to be paid I would let him know when the invitation is extended and I would plan to have him paid before he leaves the church. Most ministers have little cash reserves these days. It is no fun worrying about the fare back home while trying to preach a sermon. The average church should make provision to pay the pulpit supply. Then it should

pay him promptly. There should be a special place in hell for those church treasurers who go out to the golf links on a summer Sunday carrying the check for the visiting preacher in their pockets. I think that probably there is such a special place.

If no honorarium is to be paid I would try and give the visitor in courtesy what has not been possible in gold. I would see that there is some one at the church to greet him and invite him for the Sunday dinner. If the church does not have a dime to give this guest it can, at least, extend these friendly courtesies. Usually, however, the churches which do not treat a summer program seriously enough to pay a visiting preacher are the ones which seem to lack the common social amenities.

*I Would Use it for Experimentation.* Granted that the summer attendance is going to be small I would feel free to experiment. For one thing I would experiment with an early hour of worship. The time of 10:45 or 11:00 is a bad time for most people. Why not try a church service at 8:00, 8:30, or 9:00. Of course I could never persuade my board to do a daring thing like this in the busy months. But most of them desert the church in the summer months so their objections would not carry so much weight now. I have an idea that attendance might be stepped up a great deal by changing the summer service to an early hour.

Then, I would experiment with the unified service. This plan of combining the church educational unit with the worship hour is on the increase. It is one of the interesting things in the scene today. Tradition is against it in the winter months. But not so in the summer. Teachers and leaders will probably welcome it. Summer can be a splendid time of experimentation.

*I Would Use Summer Sermon Themes.* The minister who has no poetry in his soul probably should be barred from any summer ministry. The one who senses the things of nature can make the hills and streams complements of the divine plan. His sermons will interpret what the Almighty has placed around us. In preparation for this preaching I would read all the books I could get hold of, which interpret the beauties of the universe.

Summer sermons should be interpretative and expository, seldom evangelistic or controversial. It is a time for absorption. The body must acquire the sun light for the dark days of the year. The soul must be put in the proper spirit for the hard seasons which are to come.

*I Would Adjust the Church School.* Everything that has been said about the church applies to the educational work as well as to the worship. The summer terms may well be lighter than the other terms. Fewer teachers are needed. It is possible to combine classes. Attendance requirements may be let down. But here again quality

must prevail. The most distressing thing in the summer session of the church school is to see an attempt made to keep the entire organization functions with depleted classes and absent teachers. Better an adjusted program of quality.

The Daily Vacation Bible School has become an adjunct of so many churches and communities that one naturally thinks of it in connection with the summer program. I think that I should encourage it. But I would not want to carry the DVBS to a point where it would deny me of a well earned vacation. If my personal attendance is necessary the school would be placed so that it would close by July 31st so that the preacher could get away for a month before the work of the year begins.

*I Would Take a Vacation.* Yes, I would take a vacation and encourage others to do so. I should want to get far enough away so that I could get my work in perspective. And I should want to study and rest. Every third year, at least, I would spend part of the summer in a minister's conference or school. And I should read much. But these things being done in an atmosphere quite free from parish contacts it would be genuine relaxation.

\* \* \*

Presumably a good share of the readers turned away from this editorial when they read the opening lines and learned that an editor was going to tell them how to build a summer program. Those who have stuck to the text have now grown quite weary. I can hear them one after another saying, "Oh, yeah, its easy to build a summer program from the editor's chair."

And so it is.

### *Redistribution of Energy*

THE redistribution of wealth may be the great economic problem of the world, but there can be no doubt that the redistribution of energy is the vital problem of local church administration. Churches fail to function, not because of lack of available energy, but because the work is poorly divided. There are some people—those good souls who feel that it is the Lord's work—who are burdened with the details of church work while others, without definite employment, are suffering from lack of exercise.

I sometimes wonder if church leaders know just how serious this situation is becoming. In some churches which I have visited it has brought about an open rebellion. Two church officers, recently, voted for some new plans which the minister proposed with the provision that "it places no additional responsibility on us." That was in a small church where the work was concentrated on a few. But a few days later, visiting a church of two thousand members I heard the same complaint. "This thing is getting so bad," advised one man, "that if it continues I shall have to give up my law practice to attend to church duties."

In every church there is a small group of very loyal people who assume great burdens. They are sometimes referred to as "the inner circle." This inner circle has been growing smaller, in proportion to the membership, year after year. It cannot go on much longer without causing a serious breakdown. Someway, somehow, we must dis-

cover the method of changing the movement. This inner circle must be expanded, not contracted.

Some suggestions for accomplishing this may not be out of place. The first, and a most practical one, is to make sure that your church plans some rotary systems for its various boards and societies. Make it impossible for a single individual to serve in the same position for an indefinite number of years. See that trustees must retire for at least one year before they may continue their official services.

A second one is the adoption of a point system whereby no member in the church can hold offices which total more than the given number of points. Assume that the Sunday school superintendent counts five points, president of the Ladies' Aid, five points, choir singing, two points, teaching a class, four points, committee service, two points, etc. If the limit of service permitted is ten points this will prevent any one individual from hogging all the jobs.

And, of course, the always good, old standby method is that of constantly creating new leaders. The church board which is not seriously at work seeking talent for forthcoming leadership is hardly alive to its local problem. There is altogether too much indifference on the part of those in control of training class and other methods which should discover and develop latent talent.

I have been interested in one layman who takes this part of his task very seriously. He usually attends the denominational meetings. But nearly always he is accompanied by a young man. He has explained to me that he makes it a point to see that promising young men in the congregation grow familiar with church machinery. Here is a wise leader who is really building for the future.

Frankly, I do not believe that there is a dearth of leadership such as some fear. Our churches are filled with intelligent people who will be able to give personality and leadership to the tasks. The fault is, rather, with the vision of the in-grown leadership which fails to see beyond a narrow circle and refuses to use a proper technique to develop leaders. Application to this one problem will do much to turn the tide in your own church.

### *Liquor Drinking Increases*

INDULGENCE in alcohol shows an increase of 149% as a cause of uninsurability among men and women under 30, according to the experience records of Northwestern National Life Insurance Company of Minneapolis. For all ages the increase in rejections involving alcoholic excesses is 25% since the pre-repeal days of 1931-32, the record reveals. At the same time, examination of the company's accepted insurance applications for the spring of 1935 as compared with the same period of 1932 discloses an increase of 74% in the proportion of applicants reported as using alcoholic beverages. This figure includes all reports of indulgence, occasional as well as habitual. Young people show a much greater increase than those of any other age group, with a gain of 138% in users of intoxicants among those under 30.

Where is the Golden Age promised by Repeal?

# The Pastor's Bible



THIS is the ideal book for sick room ministration. Contains the New Testament and Psalms only.

De luxe throughout. Genuine Levant Morocco binding. Leather lining. Silk sewed. Finest India paper. Silk marker.

Weighs but five ounces. Type page size,  $5\frac{3}{4} \times 3\frac{3}{4}$  inches.

Makes no bulge in the pocket.

Good for a life time of service. Unconditionally guaranteed.

## Specimen of Type

*Jesus feeds five thousand: he walks on the sea.*

ST. JOHN, 6

### CHAPTER 6

1 Jesus feeds five thousand: 19 he walks on the sea to his disciples. 22 The people flock to him; 32 he declares himself the bread of life. 66 Many disciples forsake him; 68 but Peter confesses him.

AFTER these things Je'sus went over the sea of Gal'i-lee, which is the sea of Ti-bé'ri-as.

2 And a great multitude followed

14 Then those men, when they had seen the miracle that Je'sus did, said, This is of a truth that prophet that should come into the world.

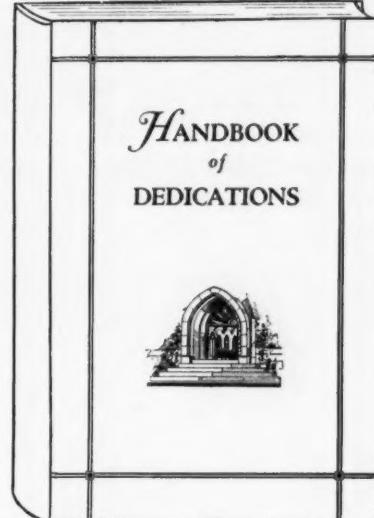
15 ¶ When Je'sus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

**Postpaid (Boxed) \$3.50**

CHURCH WORLD PRESS, INC.

Auditorium Building

Cleveland, Ohio



## CONTENTS

- Breaking the Ground
- Laying the Cornerstone
- Dedication of Church
- Service of Dedication
- Dedication of a Room
- Celebrating a Church's Birthday
- Dedication of Baptismal Font
- Dedication of a Bulletin Board
- Dedication of a Memorial Bell
- Unveiling a Religious Painting
- Dedication of the Cross
- Dedication of an Electric Sign
- Dedication of Chancel Furniture
- Dedication of Pulpit Bible
- Dedication of Window
- Dedication of Lights
- A Consecration Service
- Installation of Officers
- Responsive Reading for Masonic Service
- A Patriotic Service of Intercession
- Church Covenant in Responsive Reading
- An Anniversary Service
- Anniversary Service for 18th Amendment
- Dedication of Infants
- Commissioning Service for Delegates
- Service of Mortgage Burning
- Consecrating Offering Plates
- Dedication of Gifts
- Dedication of Pledges
- Stewardship Responsive Service
- Consecration of Canvassers
- Dedication of an Organ
- Rededication of an Organ
- Hymn of Dedication
- Children Dedicate Organ
- Consecration of Choir
- Dedication of Chimes
- Dedication of Hymn Books
- Breaking Ground for Educational Building
- Dedication of Educational Building
- Dedication of Recreational Room
- A Sunday School Installation Service
- Installation of Officers and Teachers
- Decision Day Consecration Service
- Dedication of Y. M. C. A.
- Dedication of Parsonage
- Home Dedication Service
- Golden Wedding Anniversary
- Service for Wedding Anniversary

**Price 60c Post Paid**

## PLAYS FOR THE EVERY MEMBER CANVASS

These plays used during the period of the annual canvass help to build stewardship and understanding.

### "I'M FROM THE CHURCH"

by Floyd H. Andrus

The story of the canvass in four scenes. 7 characters.

20¢ each

7 copies for \$1.00

### THE WIDOW'S MITE

by Marcus L. Bach

A Biblical Play in one act. Shows the real spirit of giving.

3 characters

20¢ per copy

## GUILD OF INSPIRATIONAL DRAMA

404 Auditorium Building

Cleveland, Ohio

CHURCH WORLD PRESS, INC.  
Auditorium Building Cleveland, Ohio

# **THINK OF IT! THE DR. COURT JR.**

---

## **—ILLUMINATED—**

# **Church Bulletin \$69.**

---

### **THE DR. COURT JR.**

**CHURCH BULLETIN IS THE  
LAST WORD IN CHANGEABLE  
LETTER DEVICES . . . .**

**WHEREVER INSTALLED  
ATTRACTS UNUSUAL  
ATTENTION**

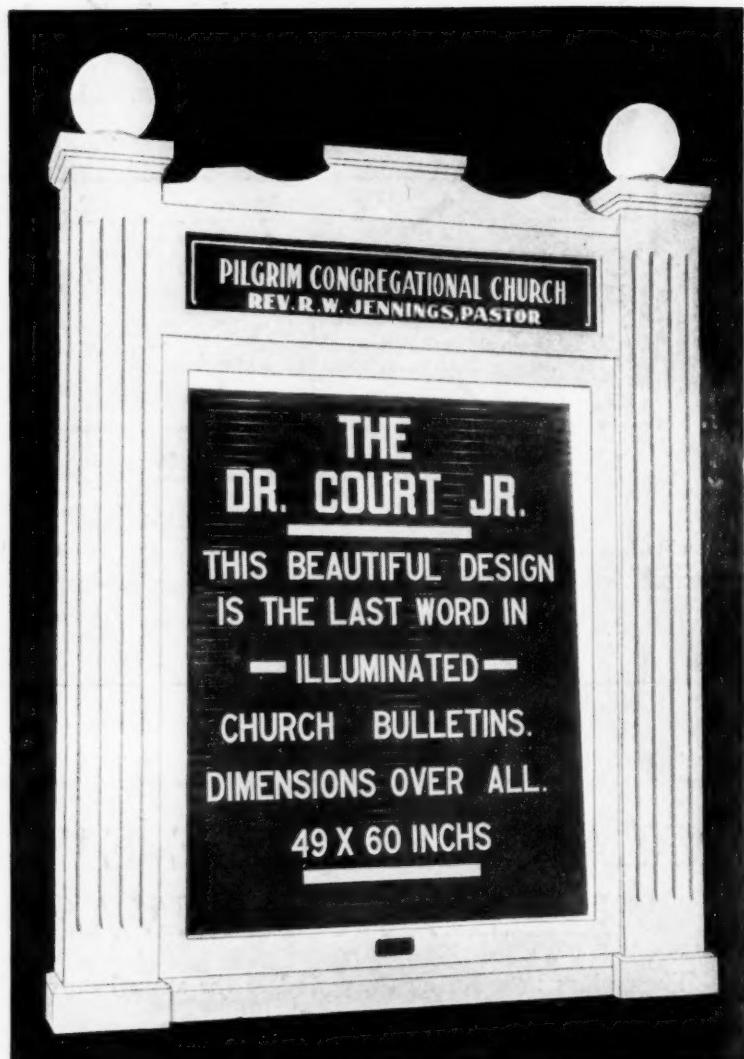
Stimulates great interest in Church work. Builds up attendance and increases collections.

Can be erected on lawn supports or attached to side of Church.

**ILLUMINATED FROM THE INTERIOR  
AND LARGE LIGHT GLOBE ON EACH  
PILASTER FOR EXTERIOR LIGHTING**

Copy can be read by night as well as day. Name of Church and Pastor painted on Opal Glass.

Equipped with 440-2 in. and 220-3 in. Steel Letters and Numerals.



SOLD BY ALL CHURCH SUPPLY HOUSES

• • THE • •  
**GREATEST VALUE**  
**EVER OFFERED BY ANY**  
*Manufacturer of*  
**CHURCH BULLETINS**

**MAIL THIS CARD TODAY**  
**H. E. WINTERS SPECIALTY CO.**

DEPT. K

Davenport, Iowa

Date \_\_\_\_\_

Without any obligation on my part—would ask that you furnish additional information regarding your NEW DR. COURT Church Bulletin.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_